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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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• Commentary •

By M. J. Nurenberger

Slihot Theme

Supersol: Lesson In Social Morals

The Days of Slihot are at hand. Millions of Jews throughout the world will intone the ancient prayers for forgiveness. And as our old tradition teaches us, we are commanded by Heaven to repent for the sins committed vis-a-vis our fellow man. Abstract, vague piety which ignores our duty towards our neighbor is meaningless.

During these Days of Slihot, I usually ponder upon a simple, everyday prayer which runs, roughly, like, "Man always should fear God in private as he does in public action. He should acknowledge the truth, particularly in his own heart. Especially should he pray for his righteouness. For, what are we? What does our goodness mean? What does our charity mean? What does our power mean?"

* * * * *

From the abstract to the concrete, the Jewish community in this country (especially those among us who personally are involved in public activities relating to Israel) is shocked by the Supersol affair.

As the chairman of the board of this company told me, it is high time that we in North America, when dealing with Israeli problems, deal with them in the same manner as we would conduct our own business.

Are we aware finally that the problem of Supersol (Canadian-controlled supermarket-organization in Israel) arose chiefly because of lack of supervision on the part of those to whom the shareholders entrusted their funds?

At this moment, no one questions their good faith. However, what is now asked is: were all these gentlemen, running a multi-million dollar concern in Israel on behalf of Canadian investors, managing it by proxy? Would they do likewise in their own private business?

* * * * *

Many on the North American continent (among them, leading rabbis of all religious expression) are considering gravely the manner in which some nationally recognized fundraising institutions and campaigns are being conducted. Only a few days ago, one leading member of this community candidly admitted to me that he has no say in anything pertaining to the affairs of an important and respectable institution. It is the fundraiser, the professional, he claimed, who sets the policy; the committees, the presidents, the official treasurers — they are merely rubber stamps.

* * * * *

All this would not be taken seriously — if the thought weren't raised: Isn't it true that the average Jew investing in an Israeli company or giving charity to help an important cause is convinced that the leaders he knows and respects are the ones who actually make the policy and run the show?

* * * * *

An old halakhic principle is set forth in the Talmud: those who collect monies (professional fundraisers, in modern terms) should not distribute the funds. The Talmud states clearly that the gabboim who gather the money cannot be the ones to distribute it.

* * * * *

Somehow, because of certain conditions prevailing on the North American continent this golden rule has not always been observed. And one wonders: have these factors also contributed to an unfortunate situation where monies raised for charity are disposed of in camera rather than by consultation with the donors?

Is this bad? Is it good? I really don't know. But I do believe that, were the secretiveness eliminated surrounding the distribution of Jewish public funds and the decision of how to make the most of it — the very operation of these organizations —, these fundraising drives would be more successful.

(The average Canadian or American, for example, would be incensed if governments — national, state, provincial or municipal — were to distribute tax money during sessions behind closed doors. And when President Johnson himself recently divulged the source of his income, the New York Times, which probably will support him in the coming election, did not hesitate for one moment to question editorially some of his statements. This is democracy).

* * * * *

The contributor to Jewish charity today is more than a giver — he is a taxpayer in the Jewish community. Thus, isn't he entitled to remind those who ignore his opinion that there can be no taxation without representation?

On the other hand, I do not belong to the class of those extreme critics (such as the president of the Conservative Rabbinical Assembly or the president of the Reform Rabbinical Conference) who openly, and for the record, have demanded immediate changes.

I have complete confidence in the integrity of the people involved in these activities. But can we talk of democracy for others, while we ignore the essentials of democracy in our own house?

* * * * *

In these Days of Awe and Slihot, ought we not learn the lesson of public funds, management by proxy? Should we not remember, in the words of the old prayer: "What is our virtue, what does our help mean, what does our power mean?"

IMPORTANT ANNOUNCEMENT

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Toronto Rabbis In Special Session

ACCUSE SOME GROUPS OF CEMETERY DESECRATION

SERIOUS CHARGES AGAINST NUMBER OF ORGANIZATIONS

The Rabbinical Council of Toronto held an extraordinary meeting on Monday to discuss "recurring reports of grave violations of basic Jewish principles" by some religious and fraternal organizations in the community.

In a special statement to The Canadian Jewish News, Rabbis Gedalia Felder and Moses J. Burak respectively president and secretary of the Council which speaks for Toronto's orthodox rabbis declared that the rabbinate here is "deeply perturbed by these developments" and had convened a special session to deal with this matter.

SALE OF CONSECRATED GROUND

According to this statement the leaders of various religious and fraternal organizations in the community are being informed that the Rabbinate has received information about violations of Jewish practices bordering on sacrilege. According to a statement issued to this newspaper "these (violations) include:

- the alleged sale of consecrated cemetery property for commercial use;
- the disinterment of the dead "for arbitrary reasons"; and
- the unauthorized sale of Torah Scrolls for private gain.

TOMBSTONES REPLACED

The sensational revelations by the Rabbinical Council include a direct accusation to the effect that "there have also been cases where for supposedly esthetic reasons grave stones have allegedly been displaced and the final resting places of individuals long dead have been disturbed, contrary to Jewish law."

At its special session on Monday the Rabbinical Council of Toronto. also resolved to "communicate with all communal bodies on this matter."

ALARM COMMUNITY

The statement by the Council concludes: "While we find it difficult to conceive that organizations founded for the preservation of Jewish values would resort to such flagrant violations, it is our moral obligation to alarm the community in order to prevent further deterioration. We remind all organizations that the property they hold is a sacred trust, and, even if they should find it necessary to disband, the disposal of their assets must be made in accordance with the directives of Torah law, under proper rabbinic guidance."

READY TO ACT

The Rabbinical Council urges all leaders of organizations to bring this grave problem to the attention of the entire membership of each group. The Council is prepared to help with advice and guidance in the resolving of each problem of this kind.

Russia Ignores Arab Protest On Deal With Israel

JERUSALEM — (CJN) — The Jerusalem Post reports the conclusion of an Israeli agreement with the Soviet Union on the purchase of Russian property in Jerusalem. This deal, says the semi-official "Post", is welcomed by all who would like to see Moscow adopt a more favourable posture to Israel.

The newspaper adds: The fact that two-thirds of the $4.5 million purchase price will be paid in kind, mostly citrus, is perhaps an indication that the Sovet Union is willing to resume some kind of trade relations. These relations were stopped in 1956 when Moscow cancelled its trade agreement with the Citrus Marketing Board for the purchase of half-a-million crates of citrus fruits.

Notwithstanding the possible political implications of the present transactions, it must be viewed primarily as a commercial sale on the part of the Soviets.

The conditions which prompted the Tsarist Government of Russia in the last century to acquire plots in the Holy Land, especially in Jerusalem, have long since disappeared.

It was only after the establishment of the State of Israel that the legal right of the Moscow Government to run the former Tsarist property was recognized. But for long the Soviet Government took no interest in the property.

In the intervening years Moscow had developed other means for showing its political presence in other countries.

Several years ago, however, it apparently occurred to the Russian authorities that Israel's complicated land tenure laws, and the almost insignificant financial returns gained from the property, made it more practical to dispose of it altogether.

It was therefore decided to sell to Israel all the non-Church property that the Soviet Government felt it no longer needed.

It should be noted that the Soviet authorities withstood considerable Arab pressure to close the transaction. The Arabs spared no efforts to undermine the sale, and told the Soviets that they would not "recognize" the transfer.

Moscow officials, however, replied that they were acting on the basis of the principle that a country recognized by the Soviet Union is fully entitled to purchase Soviet property within the area of its jurisdiction.

KHRUSCHEV: May change Middle East policy.

DEVIL ON TRIAL IN GERMANY

FRANKFURT, Germany— "I am Mr. Capesius from Siebenburgen — that's the devil for you!" With these words a former SS (Elite Guard) major now on trial here introduced himself to prisoners at Auschwitz, a witness said on Monday.

Mrs. Martha Szabo, a Rumanian, recalled the incident in testimony against Victor Capesius, a pharmacist who ran the camp's chief dispensary. Capesius, a key defendant in the trial of 20 former camp staff members, comes from Siebenburgen, which is now in Rumania. He is accused of having selected victims for gassing.

The 45-year-old survivor, who is now a teacher, said Capesius referred to himself as a "devil' in front of the kitchen personnel while investigating a theft of margarine.

Unable to find the culprit, he loaded each of us with a heavy stone and chased us in circles through the kitchen," she testified. The witness said the stone caused serious injuries when she collapsed of exhaustion after about an hour.

Supersol: No News

● The shareholders of Supersol, the Canadian company which operates Israel's seven supermarkets, this week have received their first report concerning the difficulties stemming from misappropriation of funds by some employees. The circular letter sent to the shareholders does not reveal any new information. It rather reads like a digest of the press reports printed by The Canadian Jewish News and other newspapers.

● The only important statement which it contains is an assurance that, despite the fraud discovered, enough funds have been obtained to assure the proper functioning of the organisation which seems to be a good business.

● The report also fails to disclose the fact that several companies which had been created by men close to Supersol and which produced items to be sold by its supermarkets, had obtained substantial loans for financing their private concern, while the company itself had to borrow money from banks. Last week the office of Supersol refused to add any new facts to The Canadian Jewish News information.

MISSOURI SENSATION

CARDINAL ADMITS CHANGE IN VATICAN STAND ON JEWS

ST. LOUIS, MISSOURI— Joseph Elmer Cardinal Ritter confirmed here on Monday the fact that the Ecumenical Council Vatican II had rejected for the time being a declaration acquitting the Jews as a people of special responsibility for the killing of Jesus.

"From what I have observed," Cardinal Ritter said in an interview at his chancery office here, "the condemnation (of the charge) has not been retained."

He added that it was possible that it would be reinstated when the declaration was discussed by the Bishops of the Council.

The Christ-killing, or deicide, charge against the Jews holds them responsible for the crucifixion of Jesus. Many Jewish officials believe that this is at the root of much of the anti-Semitism in Christian lands.

In a declaration on the Jews, proposed during the first Council session, which was discussed briefly at the second session last fall, the deicide charge was treated specifically and its condemnation to all Catholics was urged.

Since then the declaration has been removed from the schems on ecumenism and revised. Informed sources said previously that the specific condemnation of deicide had been removed in the revision.

The declaration, which in its revised version will be treated as a separate document, will probably be discussed after the Council reconvenes in Rome Sept. 14.

Cardinal Ritter, who has spoken several times in the Council for the Roman Catholic Church's progressive wing, said he did not believe the Council would be "satisfied with a watered-down version" of the declaration.

He said he also believed that the deicide charge and the proposal to condemn it had been "unduly emphasized" by those working against anti-Semitism.

Much of the bitterness against the Jews, he said could be attributed to "ignorance on the part of people who don't go to any church."

"We are all deicides, you know," the Cardinal remarked.

Pope Paul with President Shazar and Premier Eshkol (extreme right) during pilgrimage to Holy Land.

Sholem Aleichem In "Ogonyok"

Moscow — Two stories by Sholem Aleichem, the classical Yiddish humorist, appeared this week in the Soviet weekly Ogonyok, which has a national circulation of two million.

Publication of the stories, translated for the first time into Russian, according to an editorial note, is believed to be intended to counteract charges abroad of discrimination against Jews in the Soviet Union.

Observers could not recall a previous occasion of publication of stories with a specifically Jewish theme in such a widely read magazine.

The stories are from the author's "Menachem Mendl" cycle, written mainly in the form of letters between Menachem Mendl, an inept jack of all trades, and his wife, Sheyne Sheyndl. They are set in the United States and Poland.

THE LYON'S DEN

By LEONARD LYONS

SOCIAL NOTE: Elizabeth Taylor saw "Hello, Dolly!" then sent Carol Channing a bouquet of white orchids. Miss Channing later met Richard Burton at a party, and said his wife is thoughtful and charming. "Well," Burton replied, "that's how she got me."

MOVIES: When the Beatles were making their first movie, the project had no title. Then the producer heard John Lennon and Paul McCartney discuss Ringo Starr's abuse of the English language. Lennon cited an example: When they finished an all-night recording session, Ringo said, "What a hard day's night." The producer chose "A Hard Day's Night" as the title for the movie.

MARITAL DEPT.: Mrs. Irving Fields sued the band-leader last week for a separation They've been married 13 years ..... They met during a weekend at Grossinger's, and quickly decided they didn't need a second look. But Fields refused to propose in the romantic setting. He said: "I've felt that marriage proposals should be made among things which have permanent value."

Fields proposed and was accepted, in the third floor reptile section of the Museum of Natural History.

FORMAL NOTE: Alan King and his wife were in the Little Club the other day. He confirmed the Reader's Digest story of his first meeting with Queen Elizabeth, when she said, "Hello, Mr. King," and he said, "Hello, Mrs. King" . . "It's true,," said King. "I didn't know her last name."

MUSIC NOTE: The story is told of Jack Warner meeting a bandleader in Monte Carlo, and boasting that at last he'd found a foolproof way of winning at roulette The bandleader pleaded with Warner to share this secret, and Warner finally relented: "We start with a number, any number. What's your favorite number?"

"My favorite number," said the bandleader, "is 'Stardust'."

NEWS DEPT.: Bernard M . Baruch wears woolies and a topcoat even in the hot spell. After all, when he goes out it's to air-conditioned places ..... Jennie Grossinger will be elected to the board of the National Bank of Liberty, N.Y.

CRITIC DEPT.: David Susskind asked David Merrick for house seats to "Hello, Dolly" Merrick turned him down, because Susskind had been uncomplimentary about "Hello, Dolly!" on TV. "But I raved about your other shows," said Susskind. . . . Merrick replied: "Then you can have house seats for those."

Merrick finally agreed to do a TV review of "Kelly," the musical Susskind is co-producing with Dan Melnick and Joe Levine. Susskind, of course, offered him house seats for it.

REFERENCE: L. Arnold Weissberger, the lawyer, plans to move into a Sutton Pl. apartment. One of the references he gave the landlord was Igor Stravinsky. to whom an inquiry then was made. Stravinsky replied by writing a glowing tribute about Weissberger, but he then sent it, by mistake, to Weissberger's home instead of to the landlord. . . . The lawyer read this accolade from Stravinsky, and had it photostated. He sent the photostat to the landlord, explaining:

"I'm keeping the original of the Stravinsky letter, for obvious reasons." He's having it framed.

PRIZE: Israel's former prime minister David Ben Gurion is urging the establishment of a new university in the Negev Desert, to attract more settlers there.

CAST: Every member of the cast of "Majority of One" from co-star Gertrude Berg to the smallest walk-on attended Cedric Hardwicke's funeral. . . . The mourners included even a social-climbing lady he detested, and about whom he once said: "Running away from her is the only exercise I get on Broadway."

PLANS: Andrew Marton, the Hungarian-born director, said in Sardi's last week: "Globally, the movie business has turned full cycle. I make a movie in Hollywood, and Mickey Rooney is making a movie in Budapest."

SEATING: Mr. and Mrs. Kirk Douglas gave a dinner party in Honolulu for their house-guest, Mollie Parnis. Douglas invited two of his co-stars of "In Harm's Way," Henry Fonda and John Wayne, to flank the guest of honor at the dinner table. Wayne, an arch-Republican, sat at Miss Parnis' left. At her right sat Fonda, an arch-Democrat.

Douglas said of this seating: "Mollie, you've got the Right on your left, and the left on your right."

NAME: Yuri Krasnapolsky, the conductor-pianist, went to Holland for the State Dept.'s cultural exchange program. He was to conduct the Rotterdam Symphony. When he arrived in Amsterdam he found it impossible to obtain a hotel room. He tried the

(Continued on Page 9)

New Facts

JFK and the jews

By PHILIP M. KLUTZNICK

John Kennedy never forgot any promise concerning Israel which he had made to Jews during his presidential election campaign, and kept Israel's security constantly in mind after the election. As one of his best friends and closet advisers I can personally vouch for this.

My contacts with the late President went back to 1946 when I was a housing administrator, and Mr. Kennedy, who had just been demobilised from the U.S. A. Navy, was showing keen interest in the housing of ex-Servicemen.

My next important contact came early in 1958, when he had made up his mind to run for President. I spent some hours with him at his invitation. He had not then taken up any defined position regarding his attitude to Israel and I questioned him about this. He gave me what I thought was a diplomatic rather than a political answer. I told him about the intense feeling among American Jewry on this issue and advised him to take a clear-out stand. Jews can't be fooled by generalisations.

Much to my surprise, several months later he made a magnificent pro-Israel statement to the B'nai Zion (an American Jewish fraternal organisation). I was still working to promote Mr. Adlai Stevenson's nomination as Democratic presidential candidate but when Kennedy was nominated I became chairman of the businessmen's committee promoting his and Mr. Johnson's cause and was called in from time to time for consultations on matters affecting the Jewish people.

It was typical of him that he did not consult anyone but his immediate staff about his speeches, and accordingly he accepted an invitation from the Zionist Organisation of America to address their convention in August, 1960. If he had consulted political leaders, they might have tried to dissuade him as Nixon was dissuaded by his advisers and, consequently, turned down the same invitation.

He asked me and some others to supply ideas for his speech and he took some of the most forthright statements given to him and even strengthened some of them. He showed me his speech in advance and asked what I thought of it. I replied he must remember that he would be committing himself, to which he responded: "This is what I believe and this is what I will do if it is humanly possible".

He went on to make a speech which created pandemonium. It was clear, forthright and whole- heartedly in support of America's legitimate interest in the State of Israel and the U.S.A. desire to secure a just peace settlement.

When he became President he was reminded that he had not kept some of these promises. Kennedy would reply that he had not forgotten them. "I said I would try and I did,' he remarked. "I said it was in America's interest that Israel should be secure and what I am doing is consistent with that statement".

He never forgot that Z. O. A. speech and referred back to it frequently. When the question of supplying defensive missiles to Israel came up he reminded us of his promise. When it came to taking a major decision on these matters he made that decision himself. I remember visiting the White House one morning and being told by Mr. Kennedy that he had seen in the newspaper that Pakistan was angry because America was helping India, India angry because he was trying to get a fair settlement in Kashmir, Egypt angry America's aid to Israel and Israel angry about aid to Nasser. Remarked Mr. Kennedy: "I have come to the conclusion that I can disregard everyone's anger and just be fair".

Philip M. Klutznick

Former U.S.A. Ambassador to the U.N. Economic and Social Council and Hon. President of the International Council of B'nai Brith.

U.N. GRANT

LONDON, (JCNS) — The United Nations has made a grant of $1,139,000 towards the establishment of a centre of applied research in Israel. The new centre will be constructed on the 300-acre site of Technion City on Mount Carmel, Haifa.

In addition to the United Nations' Special Fund Grant, the Government of Israel will also make available the sum of $2,665,000 during the next five years for the construction and equipment of the centre.

The U.N. grant will be used primarily for the purchase of laboratory and testing equipment, recruiting of foreign expert and the specialised training of Israelis who will devote themselves to applied research. The 580 members of the Technion faculty will work in close liaison with the new Centre which will be an independent body directed by a committee made up of Israel government, U.N., Technion and Israeli industry representatives.

Industrial research is basic to Israel's economic development and the decision to site the new research centre at Technion City offers fresh evidence of the vital role that the Technion plays in the progress and security of Israel.

The centre's initial field of concentration will be in chemistry, polymers (plastics), food processing, and fibres.

Appel In Toronto

....M. A. Appel, National Field Director of the State of Israel Bond Organization of Canada will be in Toronto September 1st to 3rd for a three-day round of conferences with group leaders representing major community organizations, closely connected with the Israel Bond effort in Toronto. Formerly the Director of Public Relations of the American and World Jewish Congress, and a renowned Foreign Correspondent for Reuters News Agency, Mr. Appel is considered a leading authority on the political and economic developments in the Middle East. He will address the dinner meeting of the Israel Bond "Million Dollar Club" at the Primrose Club on Tuesday, September 1st, and following that, a meeting of Machzikei B'nai Israel Congregation at the home of Julius Marcus. On September 2nd, Mr. Appel will confer with the leadership of the Toronto Zionist Council at the home of Julius Hayman, and on September 3rd he will meet with the Presidents, Bond Chairmen, Programme Chairmen and Bulletin Editors of B'nai B'rith Lodges.

To address Toronto Conferences: M. A. Appel.

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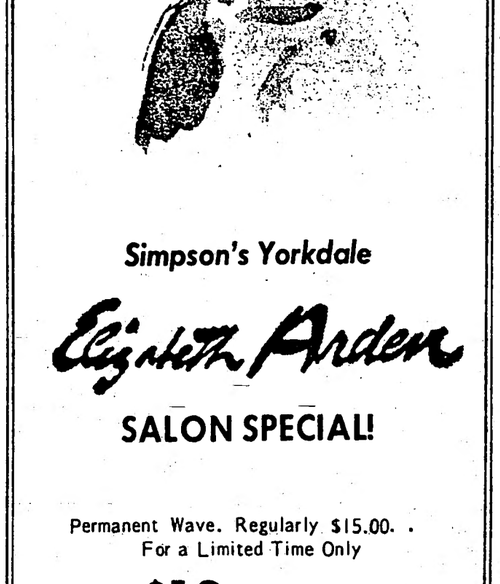

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SENSATION IN USSR

LONDON, (JCNS) — British, American, Israeli and Russian-Jewish scientists were among the participants from 30 countries in a symposium held in Leningrad on the radiation of the sun and its general effect on the earth and atmosphere.

All the participants were personally invited to attend by the Soviet Academy of Sciences. Among the 100 papers presented were those by Professor Julius London, of Colorado University, Dr. Benedict, Dr. Caplan, Dr. Zirkind, Mr. Arking, Mr. Elterman and Mr. Koffsky, all of the Unites States; Professor Nathan Robinson, of the Technion; Mr. Lewis Jacobs, of the British Meteorological Office, and a number of Russian-Jewish scientists.

The visitors attended services at the Leningrad Synagogue. They reported that the congregation was made up entirely of middle-aged and elderly people.

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NATHAN BIRNBAUM, THE FORGOTTEN

by JOSEF FRAENKEL

He Coined The Term Zionism

One day in the late 1800s, three Jewish students in Vienna came together and drew up a statement in German and Hebrew which they posted in the hall of Vienna University. The "Israelites" were their kinsmen, the statement declared, and it dwelt at length on the "Jewish people" and the "regeneration of the Jewish nation."

From this beginning grew "Kadimah," which the trio —Ruben Bierer, a medical student from Lemberg, Moritz Schnirer, also a medical student, from Bucharest, and Nathan Birnbaum, a law student from Vienna — founded in 1882.

The purpose of the new organisation, the first national Jewish academic union, was to combat assimilation, to fight for the recognition of the Jews as a nation and to establish a Jewish community in Palestine.

The organization's name, "Kadimah," which means "Eastward" or "forward," had been suggested by the Hebrew poet Peretz Smolenskin. Nathan Birnbaum (1864-1937) was its spiritual leader and theorist.

Revolutionary

While still at the secondary school, he had formed the sincerely and deeply held belief that was to inspire his later life—that a Jew must regard himself as, above all, a member of a nation, the Jewish nation. At the time, the late 1870s, this was a revolutionary and courageous belief to hold, since every student in Vienna considered himself a member of the German people. They were German, they declared, "as water is wet or sugar sweet."

Birnbaum coined slogans, formulated and propagated theories, gave lectures, published pamphlets and edited magazines, all with the one aim of achieving the goals of "Kadimah." His dedication was remarkable. Zealot and idealist that he was, he was determined that "Selbst-Emancipation," which he founded in 1885, should continue publication whatever difficulties lay in the way.

To keep it going, his mother even sold her china shop, and when the money from this was all gone, the students collected money from wherever they could, in order to meet the periodical's printing costs. It was by no means unusual for his colleagues to bring him food when they came to see him, to keep him from starving while he was writing and promoting his "Mottoes for the Regeneration of the Jewish People."

Free Thinker

The few individuals then interested in Jewish nationalism and Palestine, began to pay heed to Birnbaum's ideas, and soon young men were coming to his home to hold discussions and make plans for the future of the Jewish people.

Although brought up in the religious tradition, his adherence to it was somewhat superficial. In fact, one Seder evening at the "Kadimah," in 1893, he made a speech in which he denounced "Yavneh," tradition and confessed to being a freethinker and a Socialist. He marked the occasion by assuming the name "Mathias Acher" ("Another," a man of no name, a stranger). In the same year he published a pamphlet called: "The National Rennaissance of the Jewish People in its Homeland."

When Theodor Herzl's book, "The Jewish State," was published in 1896, Birnbaum reviewed it. Although he expressed some critical views, he regarded himself as a supporter of Herzl's political Zionism. In articles and speeches he agreed with Herzl that "infiltration" into Palestine by members of Hovevei Zion and others must stop and that Jewish setlement in Palestine could only be successful if the country were publicly recognized and legally secured for the Jewish people.

He foresaw that the Zionist Congress called by Herzl would represent a turning point in Zionist history, and therefore endeavoured to win over members of Hovevei Zion to the idea of the Congress. When Herzl founded the weekly "Die Welt" he invited Birnbaum to be a contributor.

Nathan Birnbaum and other political Zionists soon recognised the importance of the Jewish proletariat for the young movement. Zionist propaganda insisted that, in a Jewish State, which could contribute a great deal to the social salvation of humanity, Jewish workers would be freed from the terrible conditions imposed on them by the Diaspora. In Birnbaum, no sensible Socialist would make the impossible demand that the Jews should organise their little State on Socialist lines. If, however, Socialism triumphed it would also be adopted in the Jewish State.

But Nathan Birnbaum saw in Herzl an outsider, a novus homo, aspiring to leadership. It had taken Birnbaum 14 years to find a circle of disciples. Even the term "Zionism" had its origin with hm. Members of various Zionist societies turned to him and he was already being acclaimed in the outside world as the representative of the Zionists. And then, suddenly, Theodor Herzl, a journalist working for the "Neue Freie Presse," appeared on the scene and attracted wide attention. Even Birnbaum's "Kadimah" friends were eager to accept this new leader. But Herzl did not aspire to leadership—rather was it thrust upon him. His chief objective was to organise a successful Congress, and to this end he welcomed help from all quarters, even from Nathan Birnbaum, although aware of the latter's animosity.

Rift with Herzl

In Vienna, Birnbaum had lived for years in crushing poverty, and this was the reason he left the city. By 1896 he had become editor of the Berlin monthly, "Zion," but still had no income. He wanted the position of general secretary of the Zionist movement. His aim was to be elected by the delegates of the first Zionist Congress in Basle in 1897, and not by the Inner Actions Committee (Zionist Executive). Furthermore, he hoped that the Congress would appoint him a member of the Inner Actions Committee, in which case his status might be almost comparable with that of Herzl, who was president. He informed his friends of his intentions and demanded their assistance.

The barrier between Herzl and Birnbaum grew as the opening day of the first Congress drew nearer. The Basle Congress was solemn, dignified and heavy with tension. Delegates and guests were frequently overcome by passionate emotion and enthusiasm. One unpleasant incident occurred when an attempt was made to elect Birnbaum as general secretary. According to the statute on organisation the Inner Zionist Committee was to appoint a secretary, with an office in Vienna. The motion that the secretary-general be elected by Congress and have a seat and vote in the Inner Actions Committee was rejected after a stormy debate.

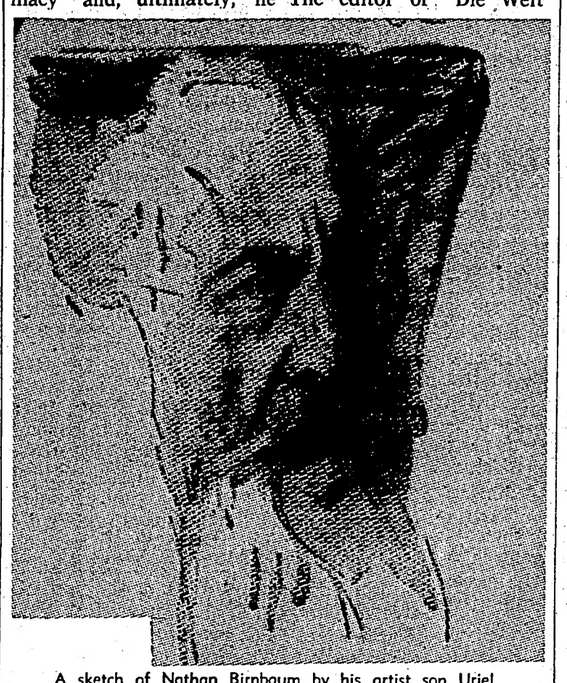
Incompatible

The Inner Actions Committee appointed Nathan Birnbaum as secretary-general, but Herzl and Birnbaum were incompatible. Birnbaum, the theorist, could not be the kind of secretary to accept decisions by Herzl or the Actions Committee unquestioningly. His secretaryship brought an early end to his Zionist career. He continued to belong to the Zionist Movement for some time, but he no longer attended Zionist Congresses. He began to criticise Herzl's Zionism, political Zionism; "charter diplomacy" and, ultimately, he left the Zionist Organisation and ceased to contribute to "Die Welt."

In 1902 some Zionists made a vain attempt to bring about a reconciliation between him and Herzl. The editor of "Die Welt" persuaded him to write articles for the journal. He chose a new pseudonym and took all possible precautions to preserve his incognito. Thus, his articles again appeared in Herzl's organ, this time under the penname "Pantarhei." When Herzl asked for the author's identity he was told that the articles had been written by a stranger who did not wish to disclose his name.

"Pantarhei" ("Everything flows, everything changes

(Continued on Page 9)



A sketch of Nathan Birnbaum by his artist son Uriel.

Who do you think you are?

(9 common fantasies people concoct on their first trip abroad.)

At your travel agent...

you feel like a babe in the woods. But don't worry. Just be sure to see a travel agent first. He knows all there is to know about your trip. Including what to wear, from the skin out.

At your doctor...

you feel like a walking dartboard. But don't worry. All you need to get back into the U.S.A. is a recent smallpox vaccination. You ought to have one anyway, so it can't hurt.

At the passport office...

you feel like Agent X-5. But don't worry. All you need to get your passport is $10, proof of citizenship, a nice clear 2"x2" photograph and a nice clear conscience. Spies need not apply.

At the weigh-in counter...

you feel like a beast of burden. But don't worry. You probably won't go over the limit. You can take 44 lbs. in economy class or 66 lbs. in first class, plus what you can jam into your pockets.

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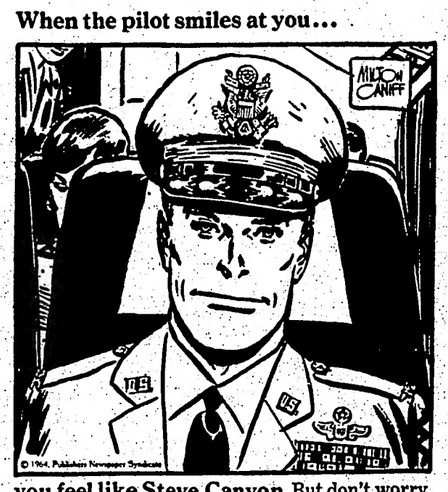

you feel like Steve Canyon. But don't worry. Even though the EL AL pilot might appreciate your helpful advice, he's flown over a million miles himself. Steve could learn things from him.

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you feel like the only passenger. But don't worry. Business is O.K. We have a knack for making everyone feel that way. And that may be the reason why business is as good as it is.

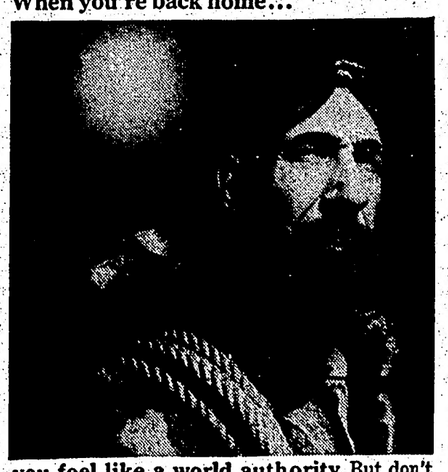
When the stewardess smiles at you...

you feel like Gregory Peck. But don't worry. The EL AL stewardess is very experienced. She knows exactly how much smile will get a man steamed up without getting his wife steamed up.

At the customs agent...

you feel like an international jewel thief. But don't worry. Nobody's trying to trap you. You can bring home an armful of trinkets, including $100 worth duty-free.

When you're back home...



you feel like a world authority. But don't worry. When you whip out your home movies and tell everyone about your experiences, they'll fall asleep on you just the way they always did.

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3 tbsp. Planters Cooking and Salad Oil
1½ lbs. lean tender beefsteak, cut in paper-thin slivers
1 10-oz. package fresh spinach
½ lb. fresh mushrooms, thinly sliced
1 cup thinly sliced celery
½ cup (1 bunch) thinly sliced scallions
1 tbsp. sugar
⅓ cup soy sauce
2 tbsp. Worcestershire sauce
1 tbsp. cornstarch
1 tbsp. cold water
Hot cooked rice

Heat Planters Oil in a large skillet and sauté beef livers quickly until browned. Add spinach, mushrooms, celery, scallions, sugar, soy sauce, worcestershire sauce; sauté about 3 minutes, stirring constantly. Simmer about 5 minutes longer, stirring occasionally. Blend cornstarch and water; stir into liquid in skillet. Cook and stir until sauce boils and thickens. Serve with hot rice. Serves 6.

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THE BNAI ISRAEL

IS THE PROBLEM SOLVED?

The announcement by Israel's Ashkenazi Chief Rabbi Yehuda Unterman, that all "special directives" concerning the personal status of the Bnai Israel have been revoked and all Bnai Israel will be considered by the Rabbinate as fullfledged Jews, comes as a relief to all interested in internal peace in the Jewish state.

Though no one is sure of the historical facts, nevertheless it is true that the sect of Indian Jews has been flourishing for 2,500 years on the Indian sub-continent. Furthermore, it is remarkable that for such a long time — till their discovery about 300 years ago —the Bnai Israel were able to maintain their Jewish tradition (including the observance of Sabbath and circumcision) while they held no tie, no link whatsoever with Jewry outside India.

The Jewish warmth of this lost tribe has been demonstrated after the establishment of the Jewish state, when thousands among them emigrated to Israel.

Among the Bnai Israel are many former British civil servants, men outstanding in professions. There was no reason for them to leave India where they never suffered from antisemitism, a malady characteristic mainly of the Christian world. They came to Israel because they wanted to live fully as Jews in the land of their dreams.

In Israel, however, because of some ancient feud between the Jews of Iraq and the Bnai Israel, and because of the fact that according to Sephardic sources the divorce procedure prevalent among the Bnai Israel was not that accepted by modern halakha, the Sephardi Chief Rabbi Nissim issued special directives that demanded that every Jew from the Bnai Israel tribe answer a questionnaire about his antecedants if he desires to marry.

For years this problem was a plague of Israel. The Bnai Israel felt insulted, outcast. Recently it boiled to a point where strikes have been organized against Jewish organizations that brought them to Israel. Public opinion in Israel was aroused and leaders of orthodoxy, themselves within the Ashkenazic community, demanded an immediate annulment of the "directives." Thus it came to pass that the Knesset last week issued an almost unanimous proclamation declaring the Bnai Israel to be full Jews. Then Rabbi Unterman's statement followed. The strike ended.

The Bnai Israel will be accepted now. There is no doubt that those leaders of orthodoxy who righted the wrong done the Bnai Israel have acted in accordance with the halakha. Anyone who tries to revive this issue will remain in the minority.

But knowing the climate of religious disputes in the Jewish state, possibly some extremists may want to play politics with the Bnai Israel problem. One can only hope that no serious issue will arise in the future about the Bnai Israel who have come to the land to build it, and to become a part of the people of Israel.

"THAT BARRY — WHAT A CARD!"

N. Y. Post

KEEP SMILING

INTERPRETATION

At the police station, the irate drunk demanded, "I want to know why I was brought in."

"For drinking," the sergeant replied.

"That's different," said the drunk, "When do we get started?"

* * *

AFTERMATH FIRST

A pink elephant, a green rat and a yellow snake walked into a cocktail bar.

"You're a little early, boys," said the bartender. "He's not here yet."

* * *

AWE-SOME

Child psychologists say the modern child treats his parents with awe. It's always "Aw, why can't I have the car?" or "Aw, why can't I have a bigger allowance,"

* * *

CHOICE

Personnel Manager: "We can pay you seventy dollars a week now and seventy-five dollars a week in six months."

Applicant: "Thank you, sir. I'll be back in six months."

* * *

HOW NOW?

A girl applying for the job of stenographer was given a spelling test.

She was asked, "How do you spell Mississippi?"

"The river or the state?"

letters to the editor

COMPLIMENTS THE NEWS

Dear Editor:

I belong to those readers of The Canadian Jewish News to whom the publisher addressed himself last week. In the spirit of the season, I confess that I neglected to pay for my subscription.

I disagree often with your editorial policy. In fact, sometimes I become angry because of an opinion or remark. But I daresay that The Canadian Jewish News is one of the finest Jewish newspapers we ever had, and as a Torontonian I am proud of it.

Enclosed is my own subscription, plus two subscriptions friends.

Again, thanks for an enlightening newspaper.

Toronto

A. Grossman

the lighter side

"FARIBLES" AND THE DAYS OF AWE

by Chaim I. Bermant

At this season it is usual for the pious Jew to seek forgiveness from all he has wronged in the past year. I am not sure, however, if it works, or even if it should work, for the act of forgiveness could deprive some people of their most precious possessions — their "faribles".

At this stage I must pause for an explanation. A whole generation of young people has grown to maturity without being familiar with the expression "faribles". I am not suggesting, Heaven forbid, that they are without "faribles". They have them all right, only they don't know what sort of precious thing they have.

"Faribles" are as peculiarly Jewish as gefilte fish and as complexly concocted. They are largely made up of grievances (real or imagined), with varying proportions of indignation, pique, huff, miff, umbrage, high dudgeon, low dudgeon, plus a pinch of plain "mischuggas". The whole is then steeped in bitterness and left to rankle for a decade or so. What emerges is more than a seasoned atrocity story, it is a condition, a companion, a source of endless diversion. The more avid "farible" collectors gloat over them behind locked doors like misers over their hoard of gold, though some are prepared to indulge in a mutual exchange in, say, a seaside boarding-house on a rainy afternoon:

"You think you're hard done-by. Just listen to this...." As a staple of Jewish conversation, the exchange of "faribles" ranks second only to the exchange of "naches". Some people may feel that "faribles" are a compensation for "naches", but, on the contrary, the people with most "naches" tend to have the finest collection of "faribles", for the more you have more numerous can be your occasions for displeasure.

The "farible" complex, I suppose, began with the injuction in Deuteronomy: "Remember what Amalek did unto you on the way from Egypt...." and since then Jews have been unable to forget anything else. It has been a splendid training for the memory. Stop a lady on the East Cliff at Bournemouth and ask her if the date August 4, 1914, means anything to her, and she will reply at once: "Sure I remember. It was the day my cousin Hilda got married. She invited me to the reception but not to the dinner, me, her first cousin".

The best "farible" collectors are invariably women. The men tend to have their minds filled with all sorts of odds and ends, whereas the women have frequent clearances to make room for new deposits and after a time some women have nothing in their heads but "faribles". Also they are not only better at collecting, they are more serious in their attitudes. The men tend to be dilettanti: "All right, so he didn't give me a speech. Should I never forget it?" A woman will record it in blood, or the nearest mental equivalent to it.

The serious "farible" collector does not speak to the cause of his, or rather her, "faribles", which means that in time she ceases to speak to anyone. This, however, does not mean that her collection must henceforth cease. One may not be able to have smoke without fire, but one can have "farible" without people. One can have what might be called the speculative or philosophical "farible", thus:

"She hasn't invited me to her mother's stone-setting because we haven't been speaking for the past 27 years, but even if we had would she have invited me?"

But more important than the speculative "farible", is the reappraised "farible", thus:—

"Twenty-five guineas my husband gave him as a wedding present and he didn't even give him a speech. It killed my poor Harry. I know he didn't die till 14 years later, but it was working on him all the time, I could see it. He couldn't have killed him

(continued on page 9)

books and men

By BERNARD BASKIN

A Prize-Winning Novel

THE LONG VOYAGE, by Jorge Semprun; McClelland and Stewart Limited. $5.50

Everything about this prize-winning novel is singular — author, theme, method of literary presentation.

Jorge Semprun, an implacable anti-Franco Spaniard, was educated in France, served in the French resistance movement while still in his teens, was captured by the Germans and languished in the infamous Buchenwald concentration camp.

Cast in the form of a novel, this work is a thinly veiled autobiographical account of the author's own harrowing experiences and his sensitive many-sided reaction to them. The voyage of the title, the pivotal event around which the entire book is based, is a nightmarish journey in 1943 of 120 assorted prisoners of the Nazis in a packed, padlocked boxcar from Compiègne to a concentration camp near Weimar.

The trip took five tortuous days and nights, with almost no food and water, no room for sitting and little for breathing. In this fiendishly contrived horror chamber men scream, lose their mind, die in an upright position and are stacked ignominiously and as tightly as possible in a corner of the car. The young, the hardy, the more astute survive; the terrible journey over, they stumble and crawl their way to the entrance of their only slightly less inhuman new home.

Seventeen years later, with impressions still stark and vivid in his consciousness, the narrator relives the agonizingly slow journey across France and Germany — with interpolations and asides of events and impressions both before and after his terrifying odyssey. These flashbacks and flashforwards are introduced naturally and unobtrusively through an association of emotion, feeling or sentiment. They are rarely abrupt or jarring, but do impede the flow of the narrative which, by its very nature, is limited in scope and action.

By this time there is nothing surprising about an account of Nazi inhumanity. We have been shocked and numbed by a plethora of soul-searing books that have been written on this theme; indeed, an entire new literary genre has come into being. What distinguishes this novel, however, is that condemnation of cruelty and callousness is never direct and hortatory, but always a natural and indirect outcome of the narrative itself.

The author regards his suffering, not as an act of malignant fate, but rather as the result of a free choice with full awareness of the consequences. Fighting for sheer survival in the fetid boxcar, the young prisoner knows that there is always a choice to be made, that this is true for his German guards and overseers as it is for the passive populace which averts its eyes from horror as the train goes by.

The Formentor Prize, which this book has received, is sponsored by a group of publishers throughout the world, including McClelland and Stewart, anxious to disseminate fine works of literature as widely as possible. "The Long Voyage," originally written in French, is a wise choice that cries out to be read, pondered, felt — and its message never forgotten.

SERMON FOR THE WEEK

The Importance Of Being Optimistic

Our attitudes to our problems govern the manner in which we cope with them. If we set out in a spirit of suspicion and intolerance, it is not surprising if we find these things on our way. What is not always fully appreciated is that over and above the subjective manner in which we thus tend to achieve our personal ends for better or for worse there is an objective level on which we affect the external world far more potently than we might imagine. When we set out in a spirit of suspicion and intolerance we not only find these qualities where they do not exist. We also tend to create them where they do not exist. Our assumptions not only colour reality: they also to a significant degree control reality.

This process can dearly be seen at work in the realm of intergroup as well as interpersonal relations. We Jews, of all people, should know the dangers of generalizing in this area. We have not suffered from those who met us on life's way with incorrect assumptions. We have all too often been actually altered by such asumptions. The non-Jewish world has too often innocently complained of unpleasant Jewish traits whose creation largely is the outcome of improper Christian assumptions about Jews.

If we ourselves continue to approach our neighbour next door, or other nationalities with incorrect assumptions, we must not be too surprised if one day our expectations are fulfilled in more ways than one.

Yet there is one area where perhaps, more than any other, incorrect assumptions may not only lead us subjectively astray, but seriously jeopardize our very hope of survival — our attitude to the cosmos at large.

The real parting of the ways here seems to be not so much between those who do or do not say they believe in God as between those who act as if life really matters and those who do not. Basic to this division is an attitude to the cosmos. Faith and un-faith, in the last analysis, are not susceptible of logical proof or reputation. We can only choose one or the other. And on the quality of the context of that choise will ultimately depend our very future.

If we persistently downgrade man and stress his impossible cosmic situation, affirming his alienation and adopting a pessimistic tone towards life in general, we may well see our assumptions realised outside of as well as inside ourselves. It is true we cannot logically prove that the cosmos is favourably inclined to our highest aspirations. On the other hand, it may well be that this is precisely the situation

In which case adopting a heavily negative approach will of a surety prevent us from ever achieving our goal. Give the cosmos, as well as man, a bad name and, pious protestations notwithstanding, we will all of a surety hang ourselves.

"Sages, be heedful of your words", said the learned Abtalyon. It behoves us all to approach the great transcendental questions of human life in a positive and optimistic frame of mind .We may believe that, in the spirit of our tradition, God is good and the world is good. The only sure way to find out is actually to speak and to live in terms of that belief. In this area above all, our assumptions can be potently self-fulfilling in so far as they affect our own future and the future of the human race.

the lively arts •

Theatre • Music • Film

By D. COHN

● Jack Carter, now starring at Toronto's Canadian National Exhibition, quips: "A wife is someone who gives you a bad time when you're having a good time."

● Jan Peerce, famous American Jewish tenor, has proposed to President Johnson the formation of a Culture Corps to acquaint the world with American cultural achievements.

In a letter to the President, Mr. Peerce said he was "amazed at how ignorant people abroad are about America's cultural achievements." He then suggested the establishment of a body similar to the Peace Corps to include both prominent and less well known artists who would perform in foreign countries for nominal fees.

● A new shofar service will introduce the coming New Year for the Washington (Reform) Hebrew Congregation. It has been composed by Dr. Herman Berlinski, musical director, at the request of Rabbi Dr. Norman Gerstenfeld.

In early Reform Jewish practice, the tonal gap of a shofar was felt to be too wide and it was considered that a trumpet or French horn would be better. But in considering the use of the shofar for the services of the congregation, one was selected with the proper length to sound the E-flat above Middle C and the perfect octave and the perfect fourth above it. This shofar was successfully tested by the trumpet soloist of the National Symphony Orchestra.

The service will contain these elements: the playing of the shofar at the beginning of each section; the antiphonal singing of the traditional psalms, accompanied by the choir, organ and two trumpets.

● Author Leon Uris, now staying in Acapulco, Mexico, recently was presented with a gold medal by the Israeli charge d'affaires, Mr. Menahem W. Loval, on behalf of the Israeli government, for his book, Exodus. This presentation was part of the celebration in Israel of Aliya Bet Year, the 30th anniversary of the start of "illegal" immigration into Palestine. Aliyah Bet Year was inaugurated on Israel's Independence Day in April.

● Jacob Ben-Ami, veteran of the Yiddish theatre is in Israel for the purpose of putting together a troupe of his own to give a season of performances there, in Yiddish. His first play will be, Samson and Delilah, which will begin performances after Yom Kippur. It is the work of the late Danish playwright, Sven Lange, and despite its title is not a biblical story. It concerns a playwright, Samson, who is married to an actress, Delilah. More interested in her career than in her husband's integrity, she forces him to cheapen his work so that her part in it becomes juicier. A second man figures in the play, and he represents the Philistines.

Ben-Ami emigrated from Russia to the States in 1913. His career, however, began in 1907 as a mere boy. Later he appeared in the Yiddish theater in Odessa where he changed his name to Ben-Ami to emphasize his Jewishness.

In New York City, at one time he managed his own art theater, participated in the theater of Morris Schwartz, and when there was no spot left for a good Yiddish actor, went to the English stage, with frequent visits to Buenos Aires where Yiddish theater still flourishes.

He went to Israel after his colleague, Joseph Buloff, told him that the young country has an audience for good Yiddish theater.

● Miriam Makeba, South African protege of Harry Belafonte, will make her first appearance in Israel on October 6th at Tel Aviv's Mann Auditorium, for six days.

The young Cinderella was born in 1932, a member of the Xhosa tribe, not far from Johannesburg. Like all women of her tribe, she began working from childhood, cleaning the homes of white people. She also sang and joined wandering groups of folk singers. During one of the impromptu appearances of such a group, a visiting American Negro singing group heard her, and she was asked to join them. Soon she became the star of the famous African musical, King Kong, following which she made a triumphant tour of the world, appeared with Belafonte, then organized her own group.

● Jackie Cooper wants to record a drum album.

The New York World's Fair is displaying two pages from the diary of Anne Frank. Written in Dutch on the lined paper of a school notebook, they are dated May 5, 1944, when she was 14. The manuscript pages were put on display to commemorate the 20th anniversary of Anne's arrest by the Nazis in Amsterdam on August 5, 1944.

● Composer Jerry Herman is tickled pink because the whole world is singing his song, Hello, Dolly! Everybody from politicians to weight watchers wants to adopt the tune. (Like, "Hello, Barry", or, "Hello, Skinny").

He was born Gerald Herman in New York City on July 10, 1933. An only child, he grew up in a big, one-family house in Jersey City where his mother, a former concert pianist, gave lessons to the neighbors' children. Harry Herman, Jerry's father, ran a summer camp in Pine Plains, New York. "As soon as I was of age," Jerry says, "you can bet I became dramatics counselor."

After graduating from high school, Herman pursued a career as an industrial designer. "My mother gave me my basic musical training," he says, "but I had no idea music would ever be anything but a hobby. Then while I was at the design school, I sold my first song, a tune called, It's Not My Fault. I only got $200 but it just knocked me out and so I went to the University of Miami and majored in music."

Jerry is an all-day eater. For instance, a pound of cookies disappeared from the limoge plate on the map chest in 30 minutes. Gooey desserts, layer cake and chocolate souffles, he says, are daily passions. Though 5-foot-8½, Herman insists his weight never has gone above 132. Why? "Some guys are just born skinny."

SUMMER SUGGESTIONS

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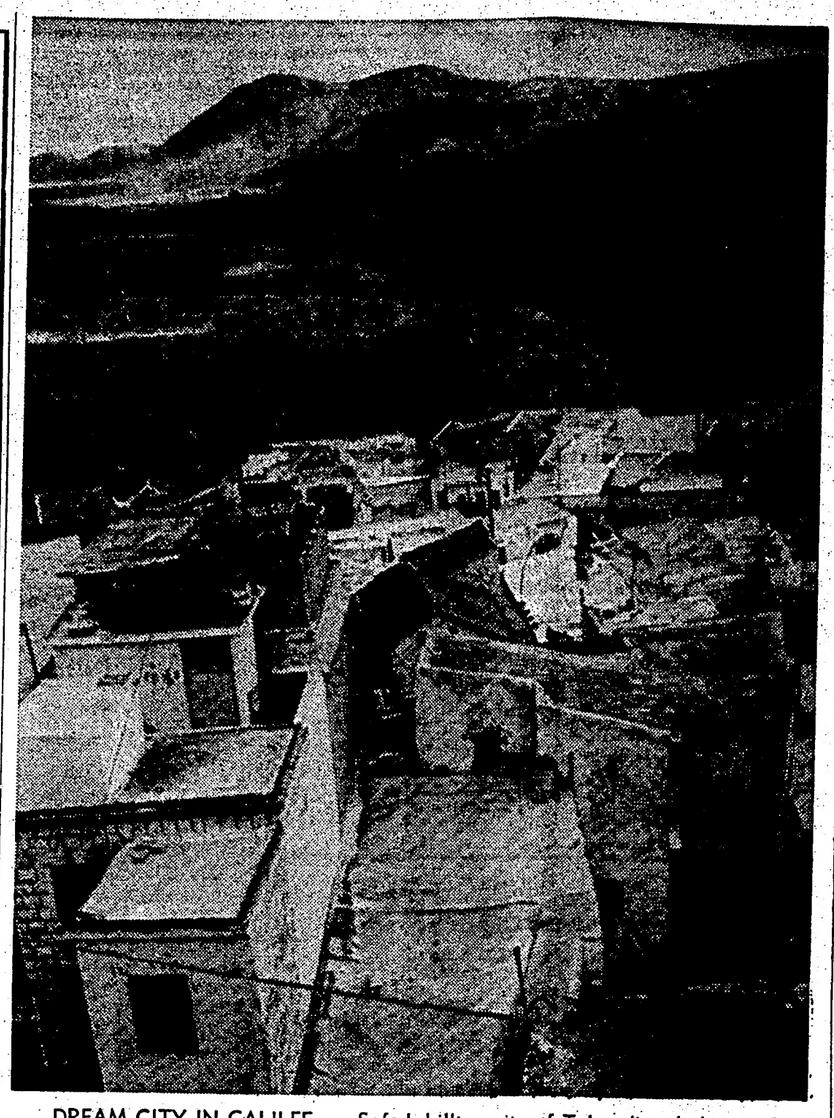

DREAM CITY IN GALILEE ... Safed, hilltop city of Talmudic scholars and Bohemian artists, where medieval rabbis pored over the mysteries of the Cabbala. (Photo Rothenberg)

Dateline: NEW YORK

By Trude Weiss-Rosmarin

In The Borsht Belt

A recent "Winners and Sinners" bulletin, issued by Mr. Bernstein, assistant manager of the "New York Times", in the interest of improving the style and grammar of his staff, characterised "Maitre de" as "pure Catskill Mountains usage" and a "vulgarism".

More and more hotels in the "Borsht Belt" are going fancy, translating foreign terms into would-be nouveau riche idioms.

Air-conditioning has taken the blight off the hot and humid summers of New York and other big cities. At a time when a good air-conditioner costs less than $200 and electricity is cheap there is no need for heat-weary city dwellers to flee to the country for a breath of fresh air and a night's sleep.

Those who can afford to travel, especially when their children are old enough to be sent to summer camps, are not so much eager for the countryside or seashore as for entertainment and what they believe to be luxurious high living. In the "Borsht Belt", Grossinger's and the Concord vie with each other in booking top entertainers for their several night-clubs, theatres and dance floors.

Hot, humid and treeless

Unlike the upper Catskill region of Greene County, the "Borsht Belt", where hotel jostles hotel, is hot, humid and virtually denuded of forests. Most hotels, therefore, are air-conditioned and there are many guests who prefer the cool lobbies and card-rooms to the outdoor swimming-pool on the sides of which hundreds of deckchairs are lined up much more closely than the twin-beds in the guest rooms.

Many resorts now imitate Grossinger's which for many years has been offering cultural programmes that would do credit to a Jewish community centre. There are classes in painting sculpture, arts and crafts, folk-dancing and singing, lectures and symposia. While only a minorty of the Grossinger and Concord guests care for supervised kashrut, both hotels are strictly kosher and Friday night and the Jewish Holydays are honoured by Jewish traditional observance and cultural-religious programes.

Far from hurting their convention business, both resorts are popular with non-Jewish organisations because of their kosher gourmet menus.

As yet, the "topless" has not been seen in the "Borsht Belt" or anywhere else in this country's resorts. Bikinis, however, are popular, especially with ladies of mature years and even more mature figures who adhere to a policy of underdress in the morning and overdress in the evening. Long, dinner-gowns of shining silk, embroidered with fake sparkle, are virtually de rigeur in the evening. Mink is no longer fashionable, but there still seem to be more minks than chinchillas around. What with the unwritten law decreeing that a woman must change her attire at least thrice a day and not be seen twice in the same outfit, the length of the guest's stay is determined by the extent of their wardrobes. After having run throught their clothes at one hotel many guests continue vacationing at another hotel near by.

In contrast to the ostentation of the "Borsht Belt", the Greene County resorts are the realm of simplicity, where nobody "dresses" and the nights are chilly and the days quiet and restful. Once upon a time the Greene County resorts of Tannersville, Hunter, Haines Falls and Fleischmanns were as popular with Jews as the "Borsht Belt" is now. The Green County hotels, however, did not modernise, so the Jew moved away and the Italians, Greeks and Armenians took over.

There are still enough Orthodox Jews in the Hunter-Tannersville area to support a glat kosher butcher and two synagogues with "summer rabbis".

In the Catskills, as in all USA vacation lands, ethnic-religious self-segregation is the rule. Although an occasional guest may cross the line, Armenians go to Armenian hotels, Italians to Italian and Greeks to Greek. Some weeks ago the Anti-Defamation League announced that quite a few hotels in Arizona and Florida, which used to discriminate against Jews, now accept Jewish guests. The report omitted to state that these hotels have "turned Jewish", along with many other resorts, where, as in the suburbs, non-Jews move out when Jews move in.

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Rabbi Hugo Gryn, of New York, has been elected Minister of the West London Synagogue, oldest Reform Jewish congregation in the world.

Since 1961 Rabbi Gryn has been serving as Executive Assistant of the Joint Distribution Committee, American Jewish overseas relief agency. He was previously Executive Director of the World Union for Progressive Judaism.

Rabbi Gryn will leave for England this week with his wife, Jacqueline, and their four children. The West London Synagogue, which he will lead, was founded in 1840 and has a membership of 2,500 families.

Born in Czechoslovakia, Rabbi Gryn is a survivor of three concentration camps. He was liberated from Mauthausen in 1945 by the U.S. Army. His first association with JDC was with the Prague office, where he received displaced persons and was later sent to escort groups of orphaned children to England.

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Sensational Discovery

FOUND SANCTUARY FROM THE TIMES OF ISRAEL'S KING DAVID

JERUSALEM—(JCNS) — An Israelite sanctuary dating back to the time of King David has been found near Arad, in the Negev, it was revealed here yesterday (Sunday) by Mr. Yohanan Aharoni and Miss Ruth Amiran, the two leaders of the Israeli team of archaeologists in the area.

The 3,000-yearold stone and plaster sanctuary, covering about half an acre, was designed on the lines of the Temple in Jerusalem and, like it, was built in an East-West direction. Its discovery shows conclusively that, in addition to the Temple, the Israelites used to worship and sacrifice at other high places, Mr. Aharoni said.

He added that the sanctuary was destroyed and rebuilt six times, and that two small altars were found in the courtyard, and a large one—identical with Jerusalem's great altar—was found in a larger chamber. It was 4 ft. 6" high and 7 ft. 2" square, which are the dimensions of the Jerusalem altar, according to Exodus, Mr. Aharoni said.

In addition, two blood drainage channels and remnants of corn and bones were found near the altar, as well as vessels, including clay censers and bowls decorated with leaves and flowers, and containing ashes.

The Hebrew letters Kaf and Kof were found on two vessels on the altar. These, Mr. Aharoni suspected, stand for Cohen and Kadosh.

A miniature bronze lion was also found on the site.

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Readers who have disregarded notices of payment for subscriptions are asked to please mail their cheque or moneyorder to the circulation department before September 1st. We shall have no alternative but to discontinue sending the paper to those who remain unpaid.

Commencing with the Rosh Hashana issue, dated September 4th, no unpaid reader will be serviced.

If you are one of those who has forgotten to take care of the subscription and wishes to continue receiving The Canadian Jewish News, kindly, fill the coupon below and mail together with your payment.

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theatre hi-lights

CNE SHOW GAINING IMPETUS

After a disappointed opening because of rain, the CNE Canadiana '64 Grandstand Show is making up for lost time, aided by good Old Sol. Comedian Jack Carter is wowing the last audiences in an all-round variety show, Around the World in an Evening, assembled by executive producer Jack Arthur.

Carmel Quinn, lovely Irish redhead, is helping along. Other performers are Allen Bruce, husky baritone from Scotland, Eleanor Calbes, voice student from the Philippines and now studying in Toronto, Lupo Keawe, exotic hula dancer from Hawaii, La Clique Alouette, teen-aged bugle and drum band from Quebec City, and a cast of over 400 highlighting the choreographic skills of Allan and Blanche Lund. A 60-piece orchestra is led by Howard Cable.

O'KEEFE OPENS SEASON WITH CANADIAN OPERA CO.

The sixteenth annual Canadian Opera Company season opens at O'Keefe Centre on Saturday evening, September 12th, and will run through Saturday evening, October 3rd. Repertoire includes five familiar and well-loved operas; La Traviata; Carmen; Die Fledermaus; Madame Butterfly; Aida.

Tuesday, Wednesday and Thursday performances will be on the newly inaugurated Opera Subscription Series, established to develop a regular, continuing opera audience in order to give added stability to the Canadian Opera Company's operations for the future. Friday and Saturdays will be on an individual ticket sales basis.

TRAVELLER WITHOUT LUGGAGE AT ROYAL ALEX

After a dark week until Saturday, August 29th, the Royal Alexandra Theatre opens its '64-'65 season with Traveller Without Luggage, starring Ben Gazzara, which will play till September 12th.

Milt Moss

MIAMI FLASH

MIAMI BEACH FLA. — Visitors vacationing at Miami Beach have their choice of a modified American plan of two meals daily in addition to hotel room, or European plan of just hotel room, which permits the vacationer to eat when and where he chooses.

Toronto's Beth Sholom, Adath Israel, Will Hear The Fabulous Milt Moss

During his whirlwind week in Toronto, talented Anglo-Yiddish entertainer MILT MOSS was the star performer at a record number of Israel Bond events launching the 1964 Campaign in the Synagogues and Organizations of the community. On Thursday, August 27th at 8 p.m. members of Beth Sholom Congregation will have an opportunity to hear and enjoy the sensational performer when he appears at their "Evening of Entertainment, sponsored by the Israel Bond Committee of the Congregation. Mr. Moss will also be the star of the Pre-Selichot Social at Adath Israel Congregation on Saturday evening, at 9 p.m. in the Alex Tobias Hall.

Equally at home in any of the entertainment media, Mr. Moss has scored successes on TV with Arthur Godfrey, Phil Silvers, Kate Smith; he has acted on the Broadway stage and has been featured in three motion pictures, including Miami Expose in which he appeared with Lee J. Cobb. He is, in addition, in constant demand from coast to coast for a wide variety of humanitarian causes.

Hosts for these special events are the Israel Bond Committees of the participating Synagogues and Organizations which included B'nai Israel - Beth David, Shaarei Tefillah, Beth Emeth-Bais Yehuda, Shaarei Shomayim, Pride of Israel, and Knights of Pythias.

FRANCE: THE ALGERIAN JEWS

More than $3,500,000 was spent in France during 1963 on educational, cultural and religious facilities for North African Jewish refugees in France. Charles H. Jordan, Joint Distribution Committee Director-General reported last month.

Impressive as the sum is, Mr. Jordan observed, it covers only those institutions and activities toward which JDC made a financial contribution. Additional large sums were expended by the French Consistoire (the central Jewish religious body) and also by local groups which do not receive JDC assistance. The figure does not include important programs like summer camping and various youth movements in which Jewish cultural activities also play a significant role, he added.

Of the $3,500,000 spent, Mr. Jordan said, $2,000,000 went for the contsruction of Jewish day schools, synagogue - centres and other religious institutions. The remaining $1,500,000 was for the operation o fthe day schools and centers, as well as **yeshivoth** and cultural programs. Support for the program came from the French Government, the French Jewish community and the Conference on Jewish Material Claims against Germany, as well as JDC.

JDC also supports a wide range of health, welfare and rehabilitation services in France, particularly on behalf of Jewish refugees from North Africa and Eastern Europe. JDC expenditures in France for 1963 totalled nearly $3,000,000. Funds for JDC's overseas programs are provided chiefly by the United Jewish Appeal.

Among the capital projects undertaken was the construction or expansion of 18 multi-purpose synagogue-centres in 17 different communities. These centres are regarded as the No. 1 priority in re-establishing Jewish community life for repatriates from Algeria, as well as newcomers from other North African countries. They provide a roof under which religious services can be held, Talmud Torahs conducted, and cultural and recreational activities programmed for all age groups.

A substantial portion of the JDC budget for France is still needed for relief purposes, Mr. Jordan said. Nevertheless JDC readily agreed to help plan and support a crash program to meet the Algerian newcomers' spiritual and educational needs. He cited two primary reasons: thousands of Algerians, when they arrived in France, were dispersed in towns or neighborhoods where there were few or no Jews and hence no organized community life, no synagogues, no Talmud Torahs, no kosher food and their distress when they found it impossible to carry on the traditional closeknit Jewish life to which they had become accustomed as a minority group in Algeria.

The job of integrating the Algerian Jews is still far from complete, Mr. Jordan warned. "While we have made considerable progress there still exists a very spotty situation, with pockets of unmet needs." h esaid. "On the religious and educational side, one community may have a rabbi but no kosher butcher, another a synagogue but Talmud Torah."

Mr. Jordan referred to a survey recently conducted by FSJU social workers in 22 towns in the French provinces which showed that the lack of religious observances and education were cited over and over again by the newcomers as among their most pressing problems. On the brighter side was the fact, also recurrent, that the French Jews in many of these communities have been stimulated to increased involvement with Judaism by the presence of the newcomers.

Notice to University and High School Students Re Jewish High Holidays

UNIVERSITY STUDENTS

The Canadian Jewish Congress and the Hillel Foundation have arranged with the University of Toronto that first year students in the Faculty of Arts, resident in Metropolitan Toronto whose names begin with the letters A to N (whose registration day was to fall on Yom Kippur), may register on **Thursday morning, September 17, from 9:00 a.m. to 12:00 noon.**

HIGH SCHOOL STUDENTS IN CITY OF TORONTO

This year the first day of the school term falls on Tuesday, September 8, which is the second day of Rosh Hashanah. The Board of Education for the city of Toronto suggests that Jewish students in the **high schools** who will be absent on the second day of Rosh Hashanah register at their school in the previous week, i.e. **from Monday, August 31, to Friday, September 4.** Buildings will be open and teachers will be there to receive students. This applies only to schools within the City of Toronto. (Jewish pupils in the elementary schools may start school on Wednesday, September 9, and will register then.)

OTHER SCHOOLS

The school officials in Forest Hill Village, York Township, North York, Etobicoke, Scarboro, and other parts of Metropolitan Toronto, have arranged that Jewish pupils who will be absent on the second day of Rosh Hashanah may register on the following day, Wednesday, September 9, at no inconvenience.

At the suggestion of the Canadian Jewish Congress the Department of Education for the Province of Ontario has sent out a memorandum to all directors, superintendents, school inspectors, school board secretaries, etc., in Ontario, informing them that September 8 coincides with Rosh Hashanah and to "take this fact into consideration in making arrangements for registration procedures and other opening-day routine."

CANADIAN JEWISH CONGRESS
CENTRAL REGION

MEYER W. GASNER, Chairman

J. S. MIDANIK, Chairman, Joint Community Relations Committee.

Rabbinical Council calls for support of Jewish Education

In these final days of the year, every Jewish heart is stirred by the awareness of the coming Days of Awe. This is a period of spiritual stock-taking. As individuals and as a community, this is the time to evaluate our spiritual resources and to plan for our future as Jews.

Unless we make an honest attempt now to assert our commitment to the Jewish future, our prayers on Rosh Hashanah and Yom Kippur cannot but be a mockery. On the most fundamental level, this means that our children must be given the opportunity to receive the heritage that is truly theirs through a genuine Torah education.

As the school year begins, those of us who have children, owe it to ourselves and to them, to see to it that they are enrolled in good Jewish Schools. If at all possible, we must be satisfied with no less than a Day School for our children. In cases where this is not feasible, a complete afternoon Talmud Torah program is the very barest minimum acceptable. Anything less than that borders on sham and self-deception.

Since time immemorial, it has been the recognized responsibility of the entire Jewish community to maintain the Schools of Torah. Every Jew, whether he has children in school or not, is duty-bound to contribute his share towards the upkeep of Jewish education. The deficit campaign for Jewish education now being conducted in Toronto, is our opportunity to demonstrate that the future of our community is of concern to us. By giving to this campaign we are, in a real sense, becoming a part of the Jewish future.

The Rabbinical Council calls upon every single Jew in Toronto to give generously to the most sacred cause in Jewish life—Torah education. We trust that if we give Torah the highest priority in our community structure and in our individual giving, the Almighty will grant us the priorities we ask for—life, health, happiness and peace.

The Rabbinical Council, Toronto: Moses J. Burak; Gedalia Felder; Sholom Gold; Benjamin Hauer; Mordecai Ochs; Nachum L. Rabinovitch; Bernard Rosensweig; David Schochet; Immanuel Schochet; Walter S. Wurzburger.

RECIPE OF THE WEEK

TONGUE SANDWICHES

These go nicely with either hot beverages or tall, cold ones.

1½ cups coarsley ground cooked smoked tongue (lightly packed)
¼ cup mayonnaise
1 teaspoon prepared mustard
Well-drained pickle relish (to taste)
2 egg whites (stiffly beaten)
6 slices bread and paprika

Mix together the tongue, mayonnaise, mustard and pickle relish; fold in stiffly beaten whites. Spread on bread; sprinkle with paprika. Broil under moderate heat about 10 minutes.

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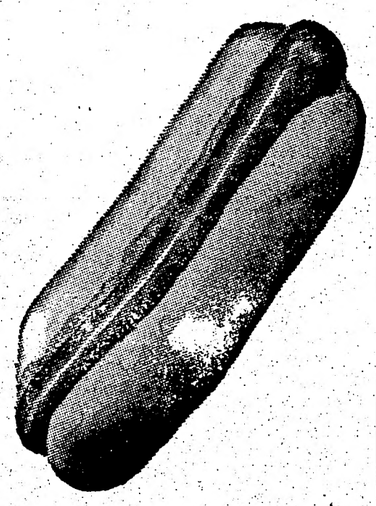

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Lonely Widow

DR. ROSE N. FRANZBLAU

QUESTION: I am absolutely alone as far as relatives are concerned. But I had many friends whom I entertained over the years when my husband was alive. They now avoid me.

My husband died last year after I had nursed him and watched him suffer for over a year. I have been upset ever since. We had no children.

I now find that the very people who liked my company most before have no patience now to listen. I always was tight-lipped, no matter what happened, but now I have a great need just to talk out my troubles. I don't ask them for advice or help — just the opportunity to talk.

My friends have gradually stopped calling me. At first I would call them, thinking maybe there was something wrong because I didn't hear from them. But when their silence continued, I realized that my acquaintanceship was no longer desirable. I am a very proud person and therefore terribly hurt.

ANSWER: In a widow's brief, initial period of adjustment to life without a husband, her friends and relatives will stand by her in her grief. But they cannot be expected to mourn for the departed as long as she or to continue to stand by her as long as she may want to grieve.

After being helpful and understanding during the first weeks, or months, they must return to their usual way of life and fulfill their responsibilities to their own families. The widow, in her own way and her own time, must accept the reality of the death and do likewise.

* * *

The continued tears and complaints can become a burden to others. It is likewise not good for the widow herself to become so dependent on and demanding of others for continuous and unending sympathy. In time she looks to sorrow and sympathy as a way of life. Also the repeated airing of her suffering to others becomes a bore and an intrusion on their lives.

Women are somewhat more compassionate and patient with a widow. They treat her as they would want to be treated. Men may be kind to the widow at first but soon begin to feel burdened by her presence. They, too, may identify with the situation and wonder what would happen if they should go first.

Widows must begin to rebuild their spheres of interests and activities and make a new life for themselves. If they start giving as well as receiving, they will once again be included and entertained by their friends. They should also begin to work for causes, so that when they're with friends they can talk about life in the present instead of only about the life that is past.

You must surely realize that to talk without allowing comment from the listener is to make a captive audience of the listener.

* * *

The fact that your friends have withdrawn from you to the extent that you describe suggests that perhaps it is something in your behavior or attitudes, rather than their coldness alone, which is responsible for it. Your friends cannot be your therapists. You should talk this problem out with an expert.

The death of your husband may make you feel and act like a deserted child, because you are childless. But this is not an insoluble problem. When you have worked out some of the conflicts that have come to a head because of the death of your husband, you will be able to start a new life for yourself. It will be different. But it may, in some ways, be an even better way of living than you were able to enjoy in the past.

A Family Story

SOLDIERS OF NICHOLAS

by Norma Simmons

At a time when Jews all over the world are concerned with the fate of their brethren in the Soviet Union — men and women who deserved well of their country for their courage in the Second World War — it is worth recalling the tragic story of the Soldiers of Nicholas, the Jewish children who in the last century were pressganged to serve their Russian oppressors.

Tsar Nicholas I, while noting "with surprise", in a diary of 1816, the exemplary patriotism and loyalty to Russia of the Jews in 1812, during the Napoleonic Wars, regarded them as a transient foreign community and decided that to integrate them he would begin with their children.

By extending the period of compulsory military service to twenty-five years and by inflicting on Jewish conscripts a prolonged separation from their environment, he would de-Judaize his Jews, make Russians and if possible Christians of them and so rid his Slavonic Greek-Orthodox empire of what he could see only as alien and injurious element.

When rumours of the proposed ukase on military service reached the Pale of Settlement, the instinct of the Jews, sharpened by apprehension, soon divined the purpose behind it. But no humanitarian considerations or warnings by his own statesmen had any weight with Nicholas, and the ukase was signed on August 26, 1827.

The worst fears of Jewish families were realized when they read that "Jewish conscripts .... shall be between the ages of twelve and twenty-five', and knew that their children, torn from their ancestral faith and custom, would be thrown into a bitterly hostile environment.

Apart from representations and pleas by a few public-spirited men, the patriarchal manner of Jewish life and thought made political protest impossible. In Stary Konstantin, the Jews gathered in the synagogue and put a petition containing their grievances against the Tsar between the hands of a Chasid who had just died, asking that he should present it to the Almighty. In this ingenous appeal to their Father in Heaven they mourned as dead the children torn from their midst by their oppressor on earth.

Every community had to provide a given number of recruits, and when the conscription time was due, the youths and children took to the forests or far-off towns where they were unknown. The recruiting agents, who were called "hunters" or "captors" — 'chappers" in Yiddish — hunted the fugitives down remorselessly, but where they were unable to make up their numbers they seized little children,

(Continued on Page 9)

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JERUSALEM

BY RUTHIE

This is rich — I want to tell you a little something about Jerusalem. But before I do, I must go back to Haifa.

Ned says that's not unusual with me — I'm always digressing. *Mitten derrin* (in the middle of) something, I suddenly *khock* (chop) up a thought and come in with another idea. The only defense I have is to flip, "But I always go back, don't I?"

Anyway, why do I have to talk about Haifa? Because if I don't, I'll bust, that's why.

* * * * * * * *

If you're ever in Haifa, please take a subway ride. It's quite an experience.

Haifa's subway, from the top of Mt. Carmel through the second level down to the base, is virtually perpendicular. The ride takes only about fifteen minutes. But in that space of time you think you're on Coney Island's loop-the-loop. If you keep your eyes open, you get so *tzetoomelt* (mixed up), you think you see *Elya HaNuvi* (Elijah the Prophet), Haifa's patron.

And don't forget to go bowling. That winds up all the comforts of home.

There! Now I feel better.

* * * * * * * *

Jerusalem is something else. True, the city is as modern as tomorrow. Hotels are sumptuous and ever catering to the tourist, restaurants offer everything to satisfy the palate, clothing shops display the latest fashions, movie houses play the same pictures you see home at the same time and, though very few people have television sets, you notice them on display.

But — Jerusalem also gives you a feeling of awe.

When you're on the way to the city from Tel Aviv, you really feel, in spots, as though you're going back, back — away back to the days of our biblical ancestors. For, as you ride, you note the Plains of Jordan, the Hills of Samson and Delilah, Hills of Judea. A million pictures run through your mind. Biblical stories, half-forgotten, push their way into your thoughts; all our patriarchs seem to come to life.

At the same time, it's hard to quell other emotions. While you're struggling to remember the events of our beautiful heritage, you're confronted by modern miracles.

For instance, there are miles of new *shikunim* (housing developments), made of Jerusalem stone (too expensive at home). And on each rooftop, is a colored box (resembling our chimneys) which, you learn, is a sun reflector. The mechanism is too intricate for my brain, but this little box is able to convert the brilliant sun into hot water and heat. (Evenings are quite cold).

Can you imagine, no hydro bills? As a matter of fact, California has copied the idea.

* * * * * * * *

As you ride on, you see magnificent forests, trees planted by our various organizations.

At several points along the road, you come across (and this *knips*, I mean, pinches, your heart) rusty tank-trucks lying exactly in the same spot as when they were blown up in the big war of 1948, the War of Independence.

When you see this, you silently pray, and vow that those boys shall not have died in vain.

Also, you come to a point along the road where you can gaze down upon the friendly Arab village of Aboogush — Arabs who sided with Israel in their fight for liberation.

* * * * * * *

Then there's Israel's showcase, Hadassah Hospital, overlooking the village of Ein Karem. And you feel so proud that, even in a very small way, your efforts were instrumental in this feat.

* * * * * * *

After you're in Jerusalem proper awhile — and have looked around, visited friends to see how the other half of the world lives, bought an Israeli outfit (God forbid, if you go home without one) — you are off sightseeing again.

Among things and places which impress you are the Chagall windows (depicting the Twelve Tribes of Israel) of the synagogue at Hadassah Hospital, the Yad Vashem (which, in macabre and dramatic fashion, houses a great deal of the relics of the last holocaust — and you gasp. "But for the grace of God, there go I!"), King David's Tomb on Mt. Zion (my legs still hurt from climbing three hundred steps), Mt. Herzl (Israel's facsimile of Arlington Cemetery), the queer feeling you have in No-Man's Land beyond the Mandelbaum Gate, Hebrew University (one of the world's top ten), Hechal Shlomo (seat of Israel's Chief Rabbinate).

* * * * * * * *

Girls, you may think I'm cracked, but what tugged most at my heart was Mea Shearim, the ultra-orthodox quarter of Jerusalem. There you really feel the Holy City. The people are pious, unassuming and, yes, friendly.

When you walk along the narrow,, crooked streets (more like lanes), you think you're someplace in the Arabian Nights .Fruit stalls, butcher shops, bakeries and *shtiblakh* (little rooms — more freely, places of worship) stand *kupp oif kupp* (head on head). And wherever there's a display of food, you see bits cut away —literally, put away as a tithe for the poor.

Truly a People of the Book, living by the Book! For they haven't forgotten that, no matter how poor, there is someone poorer yet —— and something is set aside for him.

Ann was interested in the boys, of course. Their hats, payot (earlocks), long coats fascinated her. "Aren't they hot?"

Women, of course, were kerchiefed. Young girls wore long-sleeved dresses and black stockings.

Walking through the streets of Mea Shearim, I met a young lad who comes from the Crown Heights section of Brooklyn, now living here. And how did we start talking?

I was attracted to a large sign in Hebrew which, when translated, means, that a woman should always be dressed modestly at all times.

"See," I told the kids, "look at the sign. Aren't you glad I made you wear skirts instead of shorts and blouses with sleeves? You don't have to make a spectacle of yourselves."

So this young boy standing nearby said, "You're right."

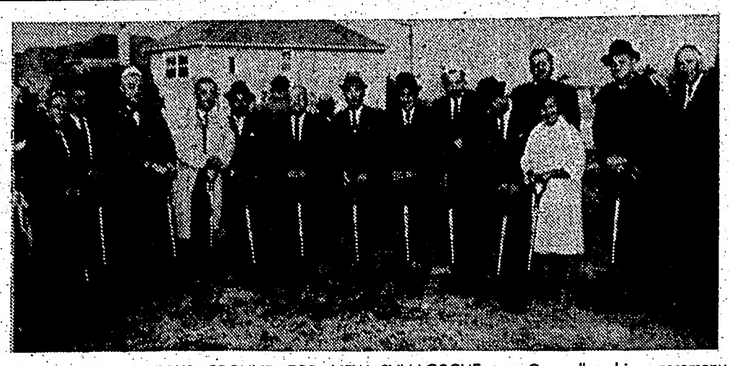
Well, when I heard that, in good, plain English, I was flabberghasted.

Soon he told me he was an American, believed in this way of life and settled here seven years ago.

His mother, a very pretty woman, joined us. I was just warming up for a nice ,long conversation when Ned, bless him, broke the spell.

* * * * * * *

(Continued on Page 9)



BETH TORAH BREAKS GROUND FOR NEW SYNAGOGUE. — Groundbreaking ceremony (above), which took place for the first stage of the series of buildings which will house Toronto's Beth Torah Synagogue and Jewish Centre on Glenbrook Avenue (between Marlee and Dufferin), only synagogue west of Bathurst Street in the area between Eglinton and Wilson Avenues. Some of the members honored by the turning of the first sod were: (right to left) Messrs. M. Turk; H. Bobrowsky; Marilyn Zender; J. Shapero; S. Cosman; R. Fenwick; M. Goldenberg; M. Hauer; M. Herling; D. Haber; L. Lukofsky; H. Goodman; A. Rosen; J. Silberman; A. Zender. Jack I. Hauer, C.A., immediate past president was chairman of the ceremony. Greetings were extended by: Mark Goldenberg, president; Louis Lukofsky, Brotherhood president; Mrs. Allan Zender, Sisterhood president. Rabbi Benjamin Hauer, spiritual leader of Beth Torah, delivered the main address; Cantor M. Snyder chanted appropriate prayers.

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RECOGNIZE NON-RELIGIOUS MARRIAGE

UPROAR IN ISRAEL

JERUSALEM, Aug. 20 — (JCNS) — By recognising as legal a marriage performed in a private flat without benefit of a rabbi, the Israeli Ministry of the Interior has set a precedent which could have far-reaching effects in breaching the rabbinical monopoly in matters of marriage and divorce. Up till now Israelis have been able to evade it only by marrying abroad.

Mr. Yrahmiel Haklai, a presumed Cohen, applied to the rabbinate last year for permission to marry Mrs. Schnitza Gurfinkel, a divorcee; and was refused. He then invited some friends to his home, where he placed a wedding ring on Mrs. Gurfinkel's finger and recited the traditional Jewish wedding vow in their presence.

A rabbinical court refused to recognize the ceremony as valid, so the couple then applied to the Ministry of the Interior to recognise the marriage and register it. The Ministry refused, so they applied to the Supreme Court for an order against the Ministry. This was rejected by a three to two decision last October.

The reversal by the Ministry of the Interior of its previous stand on the issue after it had been upheld by the Supreme Court is believed to be based on a decision by the Tel Aviv rabbinical court, which rules that the couple must divorce. This was taken to mean that they are "de facto" man and wife.

The marriage has now been officialy registered by the Ramat Gan district inhabitants' registration office, and Mrs. Gurfinkel, who is seven months pregnant, is now legally Mrs. Haklai.

Mr. Joseph Ben-Menashe, the Haklai's legal representative, who is one of the leaders of the League Against Religious Coercion, described the registration of the marriage as one more layer in the wall rising between religion and the State.

Nazis In Australia

ADELAIDE, (JCNS) — The holding of Nazi-type meetings in Adelaide has been reported to the South Australian Legislative Assembly by D. A. Dunstan, the Labour leader.

He told the House that loud cries of "Sieg Heil" had been heard coming from a house in Gilbert Street and that the loud singing of songs like the "Horst Wessel Song" had dismayed local residents.

Mr. Dunstan added that activities of self-styled Nazis in Sydney recently had been shown to include criminal deeds and the stock-piling of unregistered weapons and explosives, and he asked Sir Thomas Playford, the Premier, if he was aware of the Adelaide meetings.

The Premier said he would ask for a report from Mr. McKinna, the Police Commissioner.

toronto synagogue news

SHAAREI SHOMAYIM HIGH HOLY DAY INSTITUTE

● Tomorrow evening, August 29th, 11:15 p.m., Shaarei Shomayim Congregation will have a High Holy Day Institute, in the social hall. Rabbi Walter S. Wurzburger, spiritual leader of Shaarei Shomayim, and Mr. David E. Newman, Q.C., will discuss: The Individual in an Age of Violence.

Slichot services will follow, led by Cantor Nathan Adler and the synagogue choir.

B'NAI ISRAEL BETH DAVID HELD SUMMER PROGRAM

● The B'nai Israel Beth David congregation held summer sermons by members of the synagogue. The following participated: Messrs. Harold Cohen, Max Goody, Sam Lipsky, Jack Pollock, Steve Speisman and Mrs. Vernon.

● BIBD Brotherhood participated with other Downsview synagogues (Adath Israel, Beth Am, Beth Emeth Bais Yehuda) in a golf tournament on Thursday, August 27th. This was followed by a dinner at 5:30 p.m. at the synagogue. Chairmen were Messrs. Wilfred Yaphe and Joseph Steiner.

● On Monday, August 24th, an Israel Bonds rally was held at BIBD, chaired by Jacob Adler, congregation bonds chairman. Milt Moss entertained.

● Tomorrow night, August 29th, a High Holy Day Institute under the auspices of the Adult Education Committee and conducted by Rabbi Albert Pappenheim, spiritual leader of BIBD, will open activities for Selichot. Mrs. M. Vernon, congregation chairman for adult education, will introduce the program and present an outline of the adult education projects for the season. Study period will be followed by coffee hour.

● Selichot Midnight Service tomorrow will feature the annual dedication of memorial plaques. The Eternal Light will be dedicated in memory of Mr. Irving Atin, late president of BIBD, and to the memory of: Abram Bucove, David Bardenstein, Jacob Caplan, Lillian Fienberg, Joseph David Gold, Bertha Grace, Max Lipsky, Laura Polevoy, Minnie Reinblatt, Benny Rusonik, Mary Safianoff, Abraham Shinwell, Ida and Maurice Shapiro, Isaac Sklar, Esther Raisel Weinberg; Harry and Zelda Wiser, Abraham Solomon, Joseph Yalowsky, Jennie Yalowsky, Mottel Schiller.

BETH AM HOLY DAY PROGRAM

Downsview's Beth Am Congregation will start the season with Selihot Services tomorrow night at 11:30 p.m., with Dr. Albert L. Raab officiating, assisted by Cantor Nathan Liberman.

HOLY BLOSSOM TEMPLE SELIHOT SERVICES

● Selihot Services at Holy Blossom takes place this Saturday night at 11:30 p.m. Rabbi W. Gunther Plaut will officiate.

● Holy Blossom's Religious School's opening sessions are on Saturday-Sunday, September 12-13.

ARRIVED IN TORONTO — Cantor Zvee Aroni who has assumed this week his new duties as cantor of Downsview's Beth Emeth Bais Yehuda synagogue. Aroni comes to Toronto with a reputation as an outstanding cantor, first in Israel and then, during the last ten years as chief cantor of the Forest Hills Centre in Queens, New York. Cantor Aroni will be officially welcomed at a Melavah Malkah prior to the Slihot services this Saturday night, August 29th.

RELIGIOUS CONFERENCE BEHIND IRON CURTAIN

Budapest, (JCNS) Chief Rabbi Jeno Schuk, president of the Hungarian - Orthodox Rabbinical Council and Mr. Endre Sos, president of the Board of Deputies of Hungarian Jews, have just returned from a visit to Chief Rabbi Dr. Moses Rosen, president of the Association of Rumanian Jewish Communities and Chief Rabbi of Bucarest.

During their stay in Rumania, the Hungarian Jewish leaders visited a number of Jewish communities, including those in Oradea, Cluj, Brasov and Constanza, and the Jewish homes for the aged at Eforia and Cristior.

While in Bucarest they were entertained by Professor Dogaru, president of the State Office for Church Affairs, at a reception also attended by the Greek-Orthodox Patriarch, the Archimandrite of the Armenian Church and the deputy to the Catholic Bishop of Bucarest.

Later, at a mass meeting of the members of the Jewish community, at which more than 1,500 people were presented and which took place after a colourful service at the great synagogue of Bucarest, the Coral Temple, Mr. Sos gave an address on the present and future situation of the Jews, the significance of Jewish culture and co-operation among world Jewry.

He also addressed a gathering at the Bucarest State Yiddish Theatre.

PROCLAIM SPECIAL PRAYERS

New York, (JCNS) The New York Board of Rabbis has designated Rosh Hashana this year as a special day of prayer and remembrance for Soviet Jews.

Rabbi Max Schenk, president of the Board, appealed to leaders of other faiths all over the world to "raise voices and protest at the discrimination against Jews and Judaism" in the Soviet Union.

The Board's proclamation urged all Jews to proclaim the year 5725 "as a year of remembrance and dedication to the alleviation of the plight of the 3,000,000 Jews in the U.S.S.R."

Rabbi Schenk asked all the Board's constituents to dedicate sermons during Rosh Hashana "to the portrayal of the tragic lot of Soviet Jewry."

HIGH HOLY DAY SERVICES

The Berkley St. Congregation will again hold its high holy day services at 268 Parliament St., A. Rumianik (baal Tefillah) will conduct the services as last year. Slicho services on Saturday night, August 29th at 12 midnight. A committee will be there to sell tickets.

Lodzer Centre Mutual Benefit Society Of Toronto

We invite all members and friends to participate in our

YEARLY YISKOR

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Rabbi Dr. S. Wurzburger

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From there all the cars will leave at 11.00 a.m. sharp.
Members without cars will get a ride with other Brothers and sisters. It is the duty of every member to attend this Yiskor meeting.

The Committee.

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From
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W. BARENHOLTZ,
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3 BEDROOM LUXURY BUNGALOWS with unique french provincial kitchen — $19,000. Other houses with 4 and 5 bedrooms also available; Wilmington & Finch area. Call builder — ME. 6-8241 or RU. 1 0585.

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BATHURST - NEPTUNE: luxury 2 bedroom apartment; broadloom throughout. 783 - 7145.

APARTMENT FOR SUBLET

BATHURST - BRIAR HILL 2-Bedroom apartment, newly decorated, large rooms, $140, one month rent free, possession Oct. 1st, LE. 1-8117 or 635-5670.

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3896 BATHURST STREET, APT. 202. BEAUTIFUL, UNFURNISHED, 1-BEDROOM APARTMENT TO SUBLET; LONG BALCONY $100 A MONTH. ME. 6-0462; ME. 5-5232.

APT. TO SUBLET

1 BEDROOM FURNISHED apartment available for subletting for several months fall-winter, Bathurst - Lawrence district. Telephone RU. 1-2885.

UNFURNISHED APT. FOR RENT

3892 AND 3894 BATHURST STREET
(2 BLOCKS NORTH OF WILSON); BEAUTIFUL 2-BEDROOM APARTMENT, WITH BALCONY ADULTS ONLY; $120 A MONTH. ME. 5-1040; ME. 3-3975

ROOM AND BOARD

LAWRENCE - MARLEE LOVELY ROOM IN APARTMENT WITH WIDOWED LADY, SUITABLE FOR BUSINESS GIRL OR STUDENT, BOARD IF DESIRED, RU. 7-1515, OR ME. 6-1074 AFTER 5 P.M.

APARTMENT TO SHARE

Bathurst - Eglinton. Girl, 24, looking for same to share fully modern, furnished apartment. 789-2345 or 787-2337.

FURNISHED ROOM TO RENT

Bathurst - Brookdale Area Widowed lady has lovely room suitable for 1 girl; conveniences; RU. 1-5822.

COMPANION WANTED

FOR ELDERLY JEWISH WOMAN; FREE ROOM PLUS REMUNERATION; PHONE ME. 3-9675; LE. 2-9254.

HOUSE FOR SALE

VIEWMOUNT AVE. close to Bathurst Street, bungalow ; 5 rooms and sunroom; private; ME. 5-1020.

ROOM FOR RENT

BUSINESS COUPLE have furnished room to rent; Bathurst - Eglinton area; near Beth Tzedec Cong.; transportation outside door; suitable for gentleman. HU. 5-2111 after 6 p.m.

Furnished Room in adult home suitable for gentleman; St. Clair-Rushton Rd. area; near transportation and synagogue; parking. LE. 6-1423.

FURNISHED ROOM in bungalow; kitchen privileges; business woman preferred 787-5994.

ROOM AND BOARD

ROOM AND BOARD IN KOSHER HOME FOR STUDENT, MALE OR FEMALE; BATHURST WILSON AREA. 636-8490.

FURNISHED ROOM WANTED

Young Business Girl desires furnished room with kitchen privileges in Jewish home. Eglinton - Avenue Rd. area preferred. HI. 7-8286

Share Accommodation

Middle-aged business woman (widow) wishes to share her 2 bedroom modern apartment in Wilson-Bathurst area with other woman. 633-5259, ME. 3-6806.

Help Wanted-Female

DUE TO EXPANSION we require experienced **for lady;** experienced in needle trade; top wages for suitable person; steady employment. Apply in person only. Susan Hosiery Ltd., 75 Colville Rd., Toronto, 15, Ont.

HELP WANTED

OPERATORS WANTED for packaging division, apply in person only. Susan Hoisery Ltd., 75 Colville Rd., Toronto 15, Ont.

Housekeeper Wanted

FOR A WIDOWER and son aged 7 years; in apartment; live in; references; Bathurst & Wilson area. Call RU. 1-1979 or ME. 3-8243.

Part Time Housekeeper Wanted

Part Time Housekeeper Wanted for elderly man; own home; live in or out. LE. 4-3494.

HOUSEKEEPER WANTED

HOUSEKEEPER REQUIRED By elderly gentleman, middle aged woman, good health, well recommended and responsible person, rent free, call evenings after 7:30, RU. 1-7876.

POSITION WANTED

TRAINED, PRACTICAL NURSE; AVAILABLE DAY OR NIGHT; CALL MRS. BIMKE AT 787-8835, AFTER 5.

COMPANION WANTED

FOR ELDERLY WIDOW, LOVELY APART., T.V., LIGHT DUTIES, KOSHER. RU. 3-3972.

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THE LYON'S DEN

By LEONARD LYONS

(Continued from Page 2)

Krasnapolsky, whose manager said the hotel was full.

"There are 15 musicians waiting for me in Rotterdam," Krasnapolsky pleaded. The manager said he was sorry, but there was nothing he could do. "All my life," was Krasnapolsky's final pitch, "I've dreamed of staying at the Hotel Krasnapolsky. My name is Krasnapolsky. . . ."

He showed his passport to the manager, who said, "In that case we'll have to cancel somebody else's reservation." He called to an assistant: "Show Mr. Krasnapolsky his suite."

MIKE NICHOLS will be in London to direct "Barefoot in the Park" and to meet his ex-partner, Elaine May. He hopes to persuade her to join him again, for one BBC telecast. . . . Sam Taylor started rehearsing his new play, "Beekman Place," in the St. Regis' library ,with a catered luncheon for his cast. . . . Joe Levine will be David Susskind's co-producer of the Broadway musical, "Kelly". Danny Meehan, Darryl Hickman or Canadian, Don Franks, may play the title role.

SOLDIERS OF NICHOLAS

(Continued from page 7)

some of them only seven or eight years old, tearing them from their homes and desperate mothers, often in the middle of the night. The pathetic captives were packed into wagons and driven off under military convoy to the Eastern provinces and Siberia, remote from the Jewish Pale of Settlement.

Alexander Herzen, the famous Russian liberal, gives a heart-breaking account of his meeting with one of these convoys in 1835, when he himself was journeying into exile. "Half of them won't get to their destination," the officer-in-charge told him. "...They just fall like flies... you know. these Jewish boys are so puny and delicate, they can't stand mixing dirt for ten hours with only dry biscuits to live on... and everywhere strangers, no mother, no father, no caresses... You just hear a cough, and the youngster's dead."

"Poor, poor children!", Herzen continues on. "The boys of twelve or thirteen managed to stand up, but the little ones of eight or ten... No brush could convey the terror of the scene... Pale, worn-out, frightened, in their rough, uncomfortable uniforms, fixing an inexpressibly pitiful and helpless gaze on the soldiers who handled them harshly... they were marching to their death."

The truth about what happened to those who reached their destination was only told years later by those who survived. When the efforts of the local priests failed to make them agree to be baptized, the children were tortured by their petty-officers. Those who refused baptism were kept sleepless on their knees all night; those who wouldn't eat pork were left to starve or were fed on salt fish until the torments of thirst broke their resistance. Many children gave way, but many, especially among the older ones, clung to their fathers' faith with unshakable heroism in face of beatings, starvation and exhaustion until death made them free.

In the city of Kazan, the officers had drawn up the Jewish conscripts on the river-bank in front of the Greek-Orthodox priests for the ceremony of baptism. At the command to enter the water they hurled themselves in and drowned themselves. But elsewhere most of the tragic victims died silently in guard-houses and barracks and military hospitals, or littered with their frail bodies the roads leading into the farthest regions of the Russian Empire.

Until recently, one could still meet an elderly Jew who himself remembered a meeting with a Soldier of Nicholas, telling a soldier's tale of distant sorrow. Perhaps it is time in Jewish martyrology to recall once again those pitiful children, precursors of the children of Auschwitz.

"FARIBLES" BY CH. BERMANT

(continued from page 4)

more if he had put a knife in his back. He murdered him in cold blood. People have been hanged for less".

There was a time when a melancholy event in the family was an occasion for truce if not an amnesty, but even such events have become social occasions, they are becoming sources of "faribles" in their own right and I fear that, at this stage, any attempt to wipe the slate clean may only multiply their numbers.

"What? I should forgive you? You who.... etc., etc. It is best to let breeding dogs lie".

A. DRORI

TEL AVIV—Avraham Drori, Knesset member for Herut, died here after a long illness. He was 45.

Drori came to Israel from Poland in 1935. After serving as a watchman and agricultural worker in Betar battalions, he joined the Underground Irgun, in which he rose to command the main training base during the British Mandate. He became a company commander in the Israeli Army during the War of Independence.

His wife, Shoshana, and three daughters survive him. The funeral took place last Friday.

TORONTO OBITUARIES

BLIDNER, Samuel. On August 17, late of 9 Invermay Ave.
GOLDBERG, Goldie. On August 19, late of 1 Acton Ave.
KALIK, Bella. On August 22, late of 41 Thome Cres.
PLENER, Isaac. On August 20, late of 116 Viewmount Ave.
RAJESKY, (Rogers), Norman. On August 18, late of 38 Cavotti Cres.

Services arranged by College Memorial Chapel, 331 College Street.

BAUM, Philip. On August 21, late of 630 Roselawn Ave.
GREEN, Samuel. On August 20, late of 10 Shalmar Blvd.
ICYK, Abraham. On August 23, late of the Jewish Home for the Aged.
MEADE, Hilbert. On August 21, late of 137 Castlefield Ave.
NUDELMAN, Regine. On August 20, late of 339 Brighton Rd.
ROSENBERG, Isaac. On August 21, late of 625 Bedford Park Ave.
ROTSTEIN, Kalman. On August 23, late of 94 Chiltern Hill Rd.
SHAPIRO, Toba. On August 19, late of 140 Madison Ave.

Services arranged by Park Memorial Chapel, 508 Spadina Ave.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

Jewish National Fund
In TORONTO Call: 781-5515
188 MARLEE AVENUE
In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

COLLEGE MEMORIAL CHAPEL
331 College St. - WA. 2-0619

JERUSALEM

BY RUTHIE

(Continued from Page 7)

"Come on, already. It's almost *Shabbos*."

(In Jerusalem you feel the Sabbath around noontime, when people are hurrying home from work and public transportation comes to a halt).

Perishables were being refrigerated, other staples were covered with nets, boys were scurrying to the *shtiblakh*, the Sabbath Queen was preparing her entrance.

What tickled me most? I suddenly was brought back to our modern, twentieth-century-pace of living: at the entrance, oblivious to the time of day, stood a group of tourists — men in Bermudas, clicking away on their cameras.

* * * * * * * *

I bought an item in Mea Shearim — candles, made in Tel Aviv.

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NATHAN BIRNBAUM

(Continued from page 3)

forever") may be the key to Birnbaum's personality. He was like a fountain—always in motion. In 1908 he was one of the conveners of the Yiddish language conference in Czernowitz, of which he acted as chairman. The conference demanded the recognition of the Yiddish language.

He was a friend of Peretz, Sholem Asch, H. D. Nomberg and Chaim Zhitlovsky, and propagated "Diaspora nationalism." A few years later he became religious, joined Agudas Israel, the Orthodox anti-Zionist movement and became its secretary, published essays on religious questions and became the friend of the Chasidic rabbis of Czortkov and Ger.

But no party or ideal could hold him for very long and he left Agudas Israel after a time.

Soon after the Nazis came to power he settled in Holland (in 1934), and there, three years later, the originator of the term "Zionism" died at the age of 73.

UNVEILINGS

SILVERSTEIN, IRVING. A monument to the memory of the late Irving Silverstein, beloved husband of Rose, father of Saul and Mrs. S. Cash (Lillian), grandfather and brother of Boris, will be unveiled on Sunday, August 30 at 2 p.m., at Mt. Sinai Cemetery, Wilson Ave., Shaarei Shomayim Section.

GREEN, NAFTOLI. A monument to the memory of the late Naftoli Green of 13 St. Andrews St., will be unveiled on Sunday, August 30, at 11 a.m., at Bathurst Lawn Cemetery, Chevra-Shas Section. Cars leaving from Chevra-Shas, 32 Cecil St., and 3545 Bathurst St.

STRASHIN, BERTHA. A monument to the memory of the late Bertha Strashin, beloved wife of Samuel Strashin, and mother and grandmother will be unveiled on Sunday, August 30, at 10:30 a.m., at Mt. Sinai Memorial Park, Wilson Ave. (Beth Sholom Section).

MANSON, MAX. The unveiling of a monument to the memory of the late **MAX MANSON,** lifelong member of the Labor Zionist Movement, will take place on Sunday, August 30th, 10:45 a.m. sharp, at the Dawes Road cemetery, Farband Section. Relatives, friends and members of the Labor Zionist Movement are invited.

FELDMAN, ZIGMUND. A MONUMENT TO THE MEMORY OF THE LATE ZIGMUND FELDMAN WILL BE UNVEILED AT THE BATHURST LAWN CEMETERY, U.J.P.O. SECTION, ON SUNDAY, AUGUST 30, AT 2 P.M.

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A Message... From The Weinsteins

At this moment, when we enter the New Year 5725, all humanity senses the impact of the Great Day. We are all involved in ONE human destiny. The Jewish New Year prayer is now the prayer for ALL.

"Our lips proclaim the glory of God, by whose righteousness we will survive. In mercy He will sustain us".

The beginning of the New Year reminds us of our link with the Holy Land. It is incumbent upon us to recite blessings upon new fruit which always, in our liturgy, symbolizes the connection with the Land of Israel.

In a more concrete way, we forge this link by purchasing Israeli bonds and by helping develop the economy of the Land of Israel so that the message for co-existence among peoples shall come from the City of Peace.

HAPPY NEW YEAR.

SHMEREL & LEON WEINSTEIN

HERE ARE BUT A FEW OUTSTANDING SPECIALS FOR PRE-YOMTOV

Mothers **BORSCHT** 32 oz. Reg. 41c **33¢**

Streits **PRUNE JUICE** 32 oz. 59c.. **49¢**

Streits **EGG NOODLES** 12 oz. Reg. 31c **27¢**

Goodman **EGG NOODLES** 12 oz. Reg. 31c **27¢**

Streits **MATZO MEAL** 1 lb. Reg. 36c **27¢**

Manischewitz **MATZO MEAL** 1 lb. Reg. 36c **29¢**

Mothers **GEFILTE FISH** 16 oz. Reg. 79c **69¢**

Mothers **GEFILTE FISH** 32 oz. Reg. 1.53 **1.39**

Mothers **GEFILTE PIKE & WHITEFISH** 32 oz. Reg. 89c **79¢**

Mothers **GEFILTE PIKE & WHITEFISH** 32 oz. Reg. 1.73 **1.59**

Manischewitz **GEFILTE FISH** 16 oz. Reg. 79c **69¢**

Manischewitz **GEFILTE FISH** 32 oz. Reg. 1.53 **1.39**

Manischewitz **GEFILTE PIKE & WHITEFISH** 16 oz. Reg. 89c **79¢**

Manischewitz **GEFILTE FISH** 32 oz. Reg. 1.73 **1.59**

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Crisp Tender Bradford No. 1 Grade **CELERY** 2 large stalks **19¢**

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CLARK'S **TOMATO SOUP** SAVE 4c 10 OZ. TINS **9¢**

GATEWAY **TENDER PEAS** SAVE 4c 15 OZ. TIN **11¢**

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PENNY POWER — HAMBURG OR **WIENER BUNS** PKG. OF 8 **25¢**

E. D. SMITH PURE **JAM** RASPBERRY OR STRAWBERRY 9 OZ. JAR **37¢**

TULIP PARCHMENT **MARGARINE** **2** ONE LB. PKGS. **49¢**

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- 622 COLLEGE ST. AT MANNING

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